he LUTHERAN

E LUTHERAN
OGICAL SEMINARY
BRARY

ORPHANS IN KOREA

Americans sent them Christmas gifts

l. 42, No. 19

FEBRUARY 10, 1960

PUT A CROSS IN IT!

ONCE IN A WHILE you get some unexpected help, like the kind I got from six-year-old Perry. He had been listening to me make a tape-recording of my proposed sermon for Youth Sunday.

THE THEME was victorious living and the sermon was based on the slogan attributed to the Emperor Constantine, "By this sign conquer." I laid heavy stress on the conquering power of the Cross. As I preached to the machine and the one-boy audience, I wondered how much he understood of my oversized vocabulary. In true devotion to his dad, Perry seemed to hang on determinedly to the very end.

When I had finished, I was surprised to hear him say, "Dad, when I make fl in school after this I'm not going make just the American flag. I'm gc to put a Cross in it."

HERE WAS the kind of sermon respo pastors dream about. A little boy interpreting the Cross for his life—v simply, but in a real way. What he really meant was, "I'm going to put Cross in my life from now on."

I went forth to preach with renev faith in God's ability to move his pec into cross-bearing action through Word. "Put a Cross in it!" is just w God is asking us to do with our lives

—CHARLES W. LUH

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● TWO KOREAN GIRLS on our cover, clutching Christmas gifts they received from American troops in Taegu, are evidence of American concern for thousands of homeless, destitute people in the divided land. Carl E. Hult knows their plight first-hand. He's the representative of Lutheran World Relief in Korea, supervises the distribution of food, clothing, and medicine provided by American churches through hundreds of local centers. His story is on *page 15*.

● "LUTHER MARTIN" "stands fearlessly behind the shelter of a pen name" to analyze situations that lead to new entries in THE LUTHERAN'S *Changes of Pastorate* column. Not every parsonage has a leaky roof and not many congregations achieve a "100 per cent active" rating by having 50 per cent of the membership fighting for the pastor and 50 per cent trying to throw him out. But all churches and all pastors have to face realistically the need for occasional changes that may be for the best of all concerned (*see page 11*).

● WHEN THE BOARD OF PARISH EDUCATION wanted to find last year one of the most successful vacation church schools held in any Lutheran church, it fed a lot of assorted data into an IBM machine which subsequently dropped one punch card into the waiting tray. The card was that of Augustana's House of Prayer in suburban Minneapolis. We became curious and investigated why this young mission, despite limited facilities, has been able to gain so much ground in so little time. The answers can be found in Robert Huldschiner's report (*page 19*).

● LETTERS to the editor may not be a scientific sampling of opinion among United Lutherans because only the readers who feel considerably stirred up about something will take time to write. This week, though, we get a widespread reaction to the proposed name, Lutheran Evangelical, of the new merged church.

THE CHURCH IN THE NEWS

13 synods top 100 per cent

Thirteen synods of the 32 in the United Lutheran Church reached 100 per cent or better in apportionment paid to the church in 1959. Total receipts from synods amounted to $9,183,781. This represented 90.8 per cent of the year's goal.

ULC income for 1959 showed a decrease of nearly $2 million from the previous year, when the church engaged in a double-apportionment effort for its 40th anniversary. Dr. Edmund F. Wagner, ULC treasurer, said, "Comparing 1959 with 1957 might be more realistic. The 1959 receipts showed an increase over 1957 of $1,839,883, equal to 25 per cent."

Best showing by synods had been in 1954, when 20 paid 100 per cent or more of their apportionment. In 1957, 18 synods reached their goal. Only three made it in 1958.

Notable gain was recorded by the Synod of New York and New England, which jumped from eleventh place in 1958 to the top of the list last year. South Carolina also moved up sharply, from twelfth place to fifth.

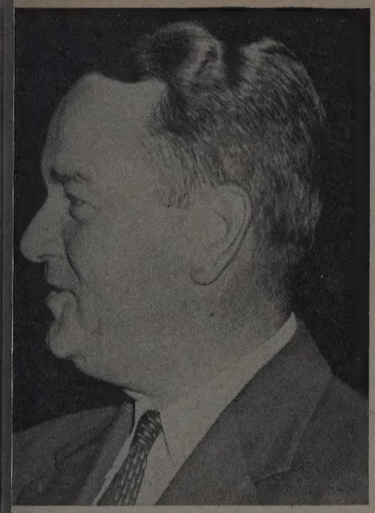
The 29 U.S. synods fell short of their Lutheran World Action goal of $1,809,860 by about $40,000. Receipts $1,768,826 or 97.7 per cent. The Canadian synods reached 99.59 per of their goal for Canadian Luth World Action. Receipts were $45 against a goal of $45,444.

Asks study of church-state ties

Relations between churches and ernment in the United States nee

1959 APPORTIONMENT RECEIPTS		
Synod	Amount	Per c
New York and New England	$ 937,465	105
Rocky Mountain	66,820	103
West Virginia	43,018	103
Michigan	108,774	101
South Carolina	224,547	101
Florida	64,955	100
Georgia-Alabama	63,472	100
Northwest	651,992	100
Central Penna.	1,388,510	100
Kentucky-Tennessee	54,217	100
New Jersey	342,800	100
Ohio	720,898	100
Pacific Southwest	239,168	100
Maryland	417,581	95
Iowa	152,679	94
Indiana	171,750	94
Pittsburgh	645,615	93
North Carolina	295,970	92
Virginia	169,884	92
Illinois	374,149	84
Pacific	82,865	83
Texas-Louisiana	58,548	82
Nova Scotia	21,550	81
Central States	294,688	80
Caribbean	15,438	77
Mississippi	3,430	76
Canada	184,732	75
Penna. Ministerium	1,234,083	72
Wartburg	87,361	65
Icelandic	9,300	58
Slovak Zion	29,321	43
Western Canada	28,191	31
Total	$9,183,781	90

Apportioned ULC budget was $10,113,40



DR. PAUL C. EMPIE
Where's the wall of separation?

clarified, Dr. Paul C. Empie declared his report to the annual National Lu-an Council meeting at Atlantic City week. Dr. Empie, executive director the council, said the subject has "a h priority on the list of contemporary istian concerns."

He said it was "astonishing" to note how many points the council's pro-m is involved in church-state relation-s. He cited segregation, birth con-, censorship, and subsidy of parochial ools by public taxes. Dr. Empie also ed "the eagerness of government for operation from the churches in meet- relief, welfare and educational prob-s and the rush of religious groups to ond."

There is "lack of thoughtful, discrimi-ing reflection" on the problem, the C executive said. There should be ndid questions regarding the path wn which it might be leading the rches."

"Church and state in American life are becoming increasingly intertwined without benefit of a pattern based on clearly enunciated principles," Dr. Empie continued. He urged NLC member churches to "study in depth" relations to the state, particularly in the fields of welfare and education.

Missouri's move welcomed

The Lutheran Church — Missouri Synod recently announced that its Board of Home Missions would seek membership in the Division of Home Missions of the National Council of Churches. After long negotiations, plans for a meeting between Missouri Synod and National Lutheran Council representatives to discuss co-operative activities were made last November. The meeting will be held in Chicago July 7-9.

These moves are of "immense importance," Dr. Empie told the council. He noted that the Missouri Synod had not altered its principle of requiring "doctrinal agreement" before participating in joint activities. Rather, he said, "after careful study it has come to the conclusion that . . . this particular type of co-operation does not compromise its principles."

Noting that seven of the council's eight members will merge within the next two years into two—The American Lutheran Church and the Lutheran Evangelical Church in America—Dr. Empie said Lutherans have recognized "that in the face of tremendous contemporary forces of opposition, they need each other."

Big mission need predicted

Unusual home mission opportunities will confront the merged church to be formed in 1962 by the American Evangelical, Suomi, Augustana and United Lutheran churches, Dr. Donald L. Houser

told the ULC Board of American Missions at its meeting last month. Growing communities, shifting populations and special city missions will require establishment of about 135 new congregations yearly. The merger will form a church body represented in every Canadian province and U.S. state but two, making a national mission program essential, the executive secretary said.

Areas of biggest population growth in the next ten years will be California, Arizona, Florida, Michigan, Washington, Oregon and Idaho, Dr. Houser predicted. Western Canada will also "abound in mission opportunities," he said. Even in older cities "we have had enough experience to prove that the Lutheran church can make a comeback if staff and finances are granted," he added.

Major problems will be providing funds for parsonages, church sites and chapels in an expanded mission program, the mission executive continued. Almost $12 million would be needed annually for church extension alone under the bigger program, he pointed out. Since 1945 the ULC has established 756 new missions, a yearly average of 51. To catch up with the backlog of needs for chapels, the BAM has borrowed $8 million dollars during the past year to supplement funds provided by the church.

Sunday business is expensive

Courts began to crack down on violators of Sunday closing laws in some areas this month. In cities with large minority groups like Philadelphia, political considerations still handcuffed law enforcement officers. In other areas, there was still debate about voluntary or forced observance of a day of rest.

Biggest fine was levied in Fairfax County Court, Virginia, when Judge J. Mason Grove imposed a $20,500 penalty on a Bargain City supermarket. ... market had been open Sundays u... restraining injunctions since last ... and the judge figured the penalty at ... per week. The market's lawyers th... ened to appeal. In Allentown, Pa., ... other offending market was asse... $1,450 plus $308 costs. Two Guys f... Harrison got the stiff penalty under ... new Pennsylvania law which prov... high fines for second and third offen... with jail for chronic repeaters.

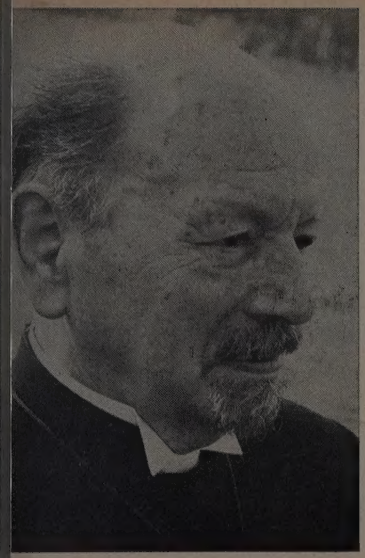
In South Carolina, Circuit Judge T... Greneker ruled in Greenville that ... state's 244-year-old blue laws barred ... day movies. Movie operators had cha... that the law violated their religious f... dom, planned to appeal to the st... Supreme Court. State legislators ... expected to adopt a plan for a nine-... committee that would investigate old l... barring Sunday amusements and re... on needed changes.

Voluntary closing asked

In Minnesota, the Roman Cath... Knights of Columbus launched a d... to halt non-essential business on Sun... The Minneapolis KC council decla... that "Sunday openings by these establ... ments are in direct violation of G... commandments and if permitted to go ... challenged will soon spread."

Churches and labor organizations ... Houston, Texas, started a commun... wide "Save Sunday Campaign" ... month. Roman Catholics, Baptist ... tors Conference, Houston Council ... Churches, Retail Merchants Associat... and AFL-CIO Council joined forces ... the project, which will urge week... shopping and "keeping Sunday as a ... of worship, rest and constructive fam... activity."

Thirty-eight churches of the Gree... boro (North Carolina) Baptist Conf...



BISHOP OTTO DIBELIUS
No ghetto for the church!

called for legislation to "protect
lay against various commercial en-
chments." It urged church members
oycott retail stores that stayed open
unday.

one crack in the Sunday armor was
rted from Portland, Maine, where a
nth-Day Adventist won the right to
his auto salesroom open. City Judge
ey Wernick said the state law re-
d merchants to close one day a week
noted that the Adventist observed
rday as his day of rest. Another
law bars auto sales on Sunday.

elius defends stand on Reds

ong-time chief target of the East Ger-
Communists has been Bishop Otto
lius of Berlin. The doughty 79-year-
churchman incurred the Reds' dis-
sure with his spirited defense of the
ts of the church against Red youth

dedications and atheistic propaganda. Most congregations of his Berlin-Brandenburg Church are in the East Zone, the rest in West Berlin. As head of the Evangelical Church in Germany (EKID) the bishop had fought to keep the church united as the last East-West link in an otherwise-divided land.

Last year Dr. Dibelius issued a controversial pamphlet challenging the "supreme authority" of the East German regime. As 240 delegates and an equal number of visitors met last month in West Berlin for the annual synod of the Berlin-Brandenburg Church, they heard the bishop defend his views in a strong "testament of faith."

Authority under God as outlined in Romans 13 must conform to Christian standards of good and evil, the bishop declared. He recalled his opposition to the Nazis when they murdered hundreds of Jews with the claim that "whatever is good for Germany is right." As communism gained power he tried to see the good in the system, Dr. Dibelius continued. After East German courts ruled that "the only justice is party justice" and upheld atheistic principles of conduct he was compelled to oppose them, the bishop said.

Will retire next year

Dr. Dibelius, who became bishop in 1945, told the synod that he would resign from all church offices next year. His term as a president of the World Council of Churches and as head of the EKID will end in 1961. He said that he was not retreating under pressure, but that "he had never left any doubt" that after expiration of his term of office in the WCC and EKID he would also retire as Bishop of Berlin-Brandenburg.

In his "last will," Dr. Dibelius told the synod that loyalty was needed so "if the

institutional national church dies, a confessional church will be ready to take over. I urge the church never to allow itself to be pushed into a ghetto, but always to feel responsible for our people's whole life."

The hushed audience that heard the bishop's speech arose in tribute as he left the rostrum. Conspicuous by their refusal to stand with the others were two professors at Communist East Berlin University, Prof. Henry Vogel and Student Pastor Siegfried Ringhandt. Later the synod by a 182-16 vote adopted a resolution denouncing Communist attacks on Bishop Dibelius as "slanders and lies."

Church struggle to be filmed

Tensions between East German churches and the Communist regime will be the theme of a new film to be made this year by the same group that produced *Martin Luther*. Robert E. A. Lee, executive secretary of Lutheran Film Associates, said the screen play has been completed. It will go before the cameras early this summer in a village only a few miles from the East German border. Louis de Rochemont Associates will make the film.

Lothar Wolff, who will direct, said the story concerns a Lutheran pastor and his son living in East Germany and recounts their experiences in the struggle between church and state. Mr. Lee added that the film "will mirror the tensions in East Germany, depicting the Christian faith and its possibility of survival." He noted that 80 per cent of the 17 million East Germans are Lutheran.

Rome Synod sets rules

Rules governing Roman Catholic clergy and lay people in the diocese of Rome were set by a three-day Synod of Rome held Jan. 25-27. The synod was the first ever held in the Rome dio Pope John XXIII, who is also bisho Rome, presided. Attending were church dignitaries who represented 2 lion communicants.

The rules accepted by the synod three bulky books. One dealt with r of clergy, the second with pastoral a ity and the third with administratio church property. The synod's ac were only consultative, since under man Catholic canon law only the bi has the right to enforce church laws

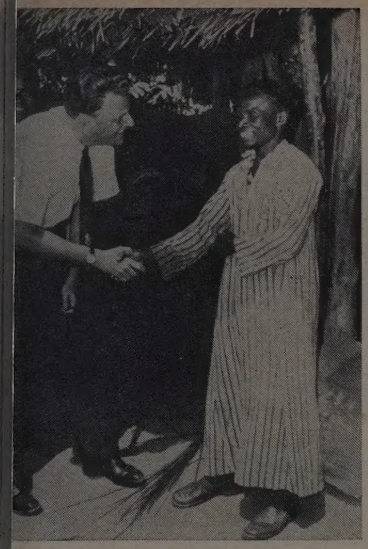
The Pope warned the group that bacy must be kept "one of the nol and purest glories of the priesthood." also stressed the need for well-educ and cultured clergy, since "an igno or unfit man cannot and must not ordained a priest."

Restrictions on clergy

Rules affecting the clergy provi that priests may not buy or drive a without permission of their superi may not smoke in public, attend thea or movies, or enter a bar except in c of necessity. Priests were also forbid to travel with a woman alone, ever she is a close relative.

Nuns were instructed not to travel w men under any circumstances. Nuns w drive autos should modernize their he gear and robes in order to drive saf another rule stated.

Lay people were admonished to att religious rites more faithfully and avoid any movies, stage or televis shows which are not rated "safe" church authorities. They were forbid to read any publications inspired by P estantism or to take part in services, s mons or discussions of "non-Cath cults." If they vote for political par that "promote heretical principles" or in enacting laws "harmful to the chur



AHAM GREETS LIBERIAN CHIEFTAIN
ngelist stoops under low roof to meet
ge headman during African campaign

are subject to excommunication.
ne 1,200 articles approved are bind-
only on people in the Rome diocese,
Vatican authorities expressed the
that they would form a model to
dopted by Roman Catholic bishops
ughout the world.

ham "crusades" in Africa

bout 6,000 Liberians attended two
es held at Monrovia as Billy Gra-
, American evangelist, kicked off a
week series of meetings in Africa. Dr.
ham was a guest of the Liberian gov-
nent during his stay in that country.
ong 1,000 who made "decisions for
ist" at the Monrovia meetings was
daughter of the Hon. William Tub-
, Liberia's president.
he evangelist ran into opposition in
recently freed Republic of Ghana.

After 15,000 had thronged his first meeting, attendance dropped to 4,000 the second night. Newspapers said Ghanans were "disappointed, actually stunned" by Dr. Graham's refusal to comment on French plans to explode an atom bomb in the Sahara desert, "the evil effects of which will not spare any African Christian." One paper said Graham had "no new message greater than that which Kwame Nkrumah (the prime minister of Ghana) is interpreting in word and deed to the world today."

Language difficulties also beset the Ghana meetings, as Graham's words had to be interpreted into six native dialects.

To visit nine countries

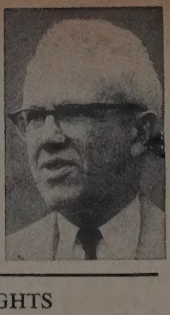
After the meetings in Liberia and Ghana, the Graham tour was to take him to Nigeria, Southern Rhodesia, Northern Rhodesia, Tanganyika, Kenya, Ruanda and Ethiopia. Dr. Graham refused to preach in South Africa because of the land's racial segregation policies. He insisted that there be no racial restrictions on attendance at his meetings.

The Graham organization plans crusades in Washington, D. C., in June, and among New York's 700,000 Spanish-speaking people in November. In September he will conduct meetings at Essen, Hamburg and Berlin under the auspices of the German Evangelical Alliance.

With four-week crusades projected for Philadelphia in 1961 and Chicago in 1962, Dr. Graham said he would limit his activities to shorter engagements in the future. His "working day" during the crusades is from 7 A.M. to midnight, Dr. Graham said, and "the longer crusades were taking too much out of me physically." An arterial spasm suffered after the conclusion of his New York campaign has permanently impaired the vision of his right eye.

WASHINGTON

By ROBERT VAN DEUSEN



CIVIL RIGHTS

REPUBLICANS and Democrats in the House of Representatives are blaming each other for the deadlock which has developed in civil rights legislation. A bill passed by the House Judiciary Committee at the last session has been shelved by the powerful Rules Committee, and efforts to pry it loose for floor consideration have been unsuccessful.

Liberal Republicans say that if Speaker Sam Rayburn exerted enough pressure on the Rules Committee, the civil rights bill could be brought to the floor for discussion and action. Northern Democrats retort that if more Republicans would sign a discharge petition being circulated, the bill could be called up for action over the heads of the Rules Committee.

A petition to discharge a committee from consideration of a bill must be signed by a majority of the House membership. By the last week in January, only 175 of the necessary 219 signatures had been secured—30 Republicans had signed, as compared with 145 Democrats.

The House measure which was awaiting action was a watered-down four-point version of the seven-point proposal which President Eisenhower made last year and endorsed again this year in his "State of the Union" message to Congress. It would require states to preserve voting records and make them available to authorized federal officials; provide schooling for children of servicemen stationed in the South regardless of desegre disputes; make it a federal crime t struct court orders regarding scho tegration; and provide federal pen for crossing state lines to evade pro tion for bombing of public building

Amendments from the floor

ONCE THE measure comes to the amendments will be offered to streng the impact. Among these will be res tion of the President's proposals to aid to communities trying to desegre and to give statutory authority to President's committee to end discrim tion in government contracts.

There will also be an effort to ad proposal of the Civil Rights Commis that federal officials be used where n sary to register qualified Negro v for federal elections.

ONE REASON for this flurry of act in the House is a desire to pass a rights bill on to the Senate before 15, when Senator Lyndon Johnson promised that civil rights will be bro up for action. No major bill on rights is expected from the Senate J ciary Committee, headed by Senator E land, and a House bill would provi convenient vehicle for prompt actio

Meanwhile, a bill co-sponsored more than fifty Senators proposed a stitution amendment to outlaw the poll tax as a requirement for voting federal elections. An effort on the of Senators Douglas and Javits to s stitute a simple act of Congress in pl of the proposed constitutional ame ment may throw the whole matter o to debate.

In this election year, when the vote minority groups assumes major imp tance, civil rights may provide the m explosive issue in this session of Congr

A veteran parish pastor, who's tried to work in a parish as if he were staying for life, sounds off on a favorite subject:

Why Do Pastors Move?

By Luther Martin

S IS A DREAM come true—when an lets an average parish pastor me) sound off about why min- move from one congregation to r.

reasons for moving, like squab- n the Ladies' Aid, are numerous. range from what seems to be an r to prayer all the way to such y considerations as More Money parsonage that doesn't have a leak- of. But this is sort of getting ahead y story. First, a modest auto- phy:

been in the ministry 30 years. makes me a veteran scarred by a stubborn church councilman. ad my share of disagreements with directors. And I'm an easy mark andering gypsies who knock at my after passing every other home in ock.

AT MIGHT be said in my favor is ny congregations have consistently heir benevolence and Lutheran Action quotas. I love the ministry. to preach and to visit the homes people.

here I stand—speaking fearlessly behind the shelter of a pen name. As you can see, I'm no Luther.

But to the matter at hand: Why does a pastor leave one congregation and go to another one? In these days of rapid changes, church members are asking, "Why can't we keep a pastor?"

Perhaps the same feelings which prompt me to leave one parish and seek or accept another are those which move other pastors to make changes.

I think there is a great deal of double talk about a call to a parish. A man first ought to be sure he has a call to the ministry — that it's something he feels genuinely called to do — that he has the ability, love, and dedication to serve in this demanding work.

Once a man is sure that he is called to the Christian ministry, and has been ordained, the question of *where* he serves should be based mostly on practical considerations by both pastor and congregation.

I have tried in my ministry to work in a parish as though I were staying for life. Let the call seek me. A man who has his eyes on distant parishes is apt not to be doing a good job in his own church.

My shortest pastorate was four years, my longest ten. There seems to come a time when I feel I have given the congregation the full benefit of my talents. Then a change would be good for them and me.

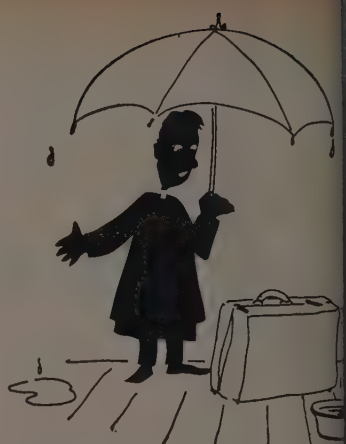
CHANGES EVERY FIVE to seven years can be beneficial to most pastors and congregations. Too frequent change of pastors unsettles a congregation. Too long a pastorate tends to drag both pastor and congregation into a rut. As one pastor told me, "It takes a good man to stay a lifetime in one place and be a success." You see how that rates me.

It may be only peculiar to myself, but after I've been in a congregation a few years, I find more and more odd jobs, ecclesiastical chores, and community demands on my neck, so that I scarcely have time to read, prepare sermons, and visit the members. So I start thinking of another parish where it will take me three to five years again before I'm doing everyone's work but my own.

The nearest thing I've come to actually seeking a call was to say to the conference president, "I'm not under pressure to leave. But if an opportunity for a change arises, I'll certainly be willing to consider it."

In one parish where I felt I had done my best work but needed a change, I recall praying in these words: "Lord, if it is Thy will that I leave this parish, give me a sign." Imagine my feelings of awe when the next morning's mail brought an invitation to preach a trial sermon in another congregation. Prayers answered so swiftly are a most upsetting experience.

CYNICAL LAYMEN often infer that their pastor was not called to a new assignment but that he heard the jingle of money. I doubt if the chief reason why



When the roof leaks it's time to move

a man moves is more money unless h drastically underpaid and living o hardship income.

In the village where I had my church, another congregation had a tor of whom they weren't particul fond. He refused to leave despite s strong urging. So they kept cutting salary until it was down to $10 a and he was selling pencils on the stre a nearby city to survive. Fortuna those tactics have disappeared.

Of course, a pastor isn't inclined stay if the finances of a congrega improve and the item budgeted for salary is repeatedly "the same as year." When a congregation r $10,000 or more a year for capital f and fails to add a few hundred to t pastor's salary, he's likely to feel that in the wrong church.

Some pastors try to push congregat around, and some congregations tr push pastors around. This usually sults in a 100 per cent active congr tion—50 per cent fighting for the pa

50 per cent trying to throw him out. the congregation cannot move, the r usually does—though sometimes oon enough for his own good or he good of the parish.

YING TO MAKE the dead bones of izations come alive leads many a r to discover that he is no worker iracles. Or he may get the notion he has an unusually different or dif- congregation and that if he went here, anywhere, he could do no —even if he could do no better.

y United Lutheran synod president become a hero overnight simply by ncing that he is going to try to it that the pastors in the ministry ears or more will receive as much e as the men just coming out of ary.

e number of men finishing school have been called to thriving parishes g above average salaries—while experienced men have been passed —is not altogether unnoticed by the pastors. One bright fact is that the d of American Missions stresses the for seasoned men for the important work of developing mission congregations.

IF NOTHING MORE, a new parish offers a pastor a new start. Among themselves, pastors call the first year in a new parish "the honeymoon" in which all is love and light. After that, parishes and ministers discover that they are both very human. They do not always appreciate this discovery.

A city pastor may feel that a small town will give him opportunity to be more effective as an individual. A pastor in a small town or rural area may not be able to take living in a goldfish bowl. He may feel that a city parish will permit him to do his work and yet live his own life.

The expansion of church work, the movement of people, and Social Security coverage permitting older men to retire and still continue to eat, have all helped create a shortage of pastors. Opportunities to move have come to many pastors who previously lacked them. Congregations should prayerfully consider how they may keep their pastor.

Small congregations that have little to

When both sides try to push each other, the result is immobility

offer in the way of a spiritually minded membership or opportunities for soul winning are often the most critical and demanding of a pastor. The poorer and less promising congregations sometimes assume that the pastor thinks he is smarter than they are and that its their main function to show him he isn't.

UNLESS HE IS rich, which is not likely, a pastor with growing children must seek increased income if he is to give his children an education at the social level expected of him. If a congregation cannot afford to pay a pastor much, they should seek one whose needs are not great. Single men, pastors without children, and older pastors whose children are grown and who might appreciate a less strenuous parish, as well as retired men, afford small parishes a supply of good men they are apt to be able to keep. Men just out of seminary and young pastors with growing families will surely need to seek more remunerative fields of service.

One congregation that called m be their pastor had compiled a lis qualifications of the man they wa The items were listed in the orde importance. I never did see the lis have wondered ever since if their qualification was "an excellent preac or "will come for the salary we offering."

To keep a pastor, a congrega should seek one who suits their needs also one whose needs they can meet.

Is the chief requirement that he young man? Very well. But be prep for the fact that he will grow, ma outgrow the parish, and be in dem by other congregations for whom yo is most important—or seems so.

Is being a good preacher the top it Very well. But remember that big gregations want good preachers, too. will be hard to keep.

Is scholarship the chief requirem Wonderful. But the pastor will wan spend a good deal of his time on bo rather than in supervising teenagers. he is a good student, he will wan spend some time away from the pa to study for a master's or doctor's gree. It won't be long before some lege, seminary, or church board offer him a post at teaching or writ

Like the sheriff in "Gunsmoke," pastor has a risky job. Almost any in the parish feels privileged to take shots at the pastor. And the code of office forbids the pastor to draw firs if at all.

And, like the sheriff, the pastor o finds his job mighty lonely. He never be quite sure that his deputies going to be with him when the shoo starts. So it's no wonder if he someti gets the notion that in a new territ things might be different.

heran World Relief Is of
al Importance to Korea

he City of Pusan oes Not Give Up

CARL E. HULT

NO MATTER how you look at it, the city Pusan in Korea is an enigma. Ac- ding to all the rules of logic it should n city without hope.

Here we have over a million people, re than half of them either seriously er-employed or completely unem- yed. It is not rare to see a family of or seven living in a box-type house n feet by seven feet in size, and ch is constructed from scrap lumber, es of canvas, packing cases, card- rd and tin cans.

Hundreds of these houses are located the edge of some down-town street. er thousands of them are located row row, in stairstep fashion on the steep sides surrounding the harbor area. Still ers are crowded together in shanty ns.

usan is a gray city without color. Its ets are narrow, rough and dirty. In weather the shop owners water-down area in front of their place of busi- s in order to keep the dust down. en it rains you wade through the mud silt which was washed down from treeless hillsides.

Because of crowded living conditions and poor diets, tuberculosis is rampant. Medical and hospital facilities are not available to the population in general because of high cost.

Two million refugees swelled the population of the city during the Korean War. Approximately one-fourth of the poorest of them are still living in Pusan. They have no family or home elsewhere. Every day destitute farm and village families move to Pusan in search of employment and a better way of life.

YET, IN SPITE of poverty, dirt, and disease, people go about their tasks with hope and optimism. Hundreds and hundreds of grade school children leave for school each morning with stern determination even though they are too poor to afford lunch, and will have only a meager dinner in the evening. The man making deliveries on a two-wheeled cart or by carrying things on his back trudges on day after day with the expectation

REFUGEE SHACKS IN POOR SECTION OF SEOUL, CAPITAL OF SOUTH KOREA

that tomorrow or next week or next year will bring him a better job and lighter burdens.

Many recent college graduates, rather than simply deploring the present situation, are thinking and working toward a better future for themselves and their city. In the midst of poverty, faith and hope are very much alive.

LUTHERAN WORLD RELIEF through Korea Church World Service is doing much to encourage and undergird this hope. In fifteen feeding stations located throughout the city, LWR makes it possible for more than 7,000 persons to have a daily hot cornmeal mush fortified with powdered milk and cheese. Typical is the Bidulgi Home School and Feeding Station.

The station is located between the main rail yard and the water front area. On all sides are huts and hovels conjured up out of bits of lumber, canvas and
In this area live the poorest of the p

THE FEEDING STATION and the gram
school for poor children is operated
Mrs. Kim Choon Byung, a widow
one seven-year-old child. Korea Ch
World Service furnishes Mrs. Kim
cornmeal, cheese and powdered m
with which she serves 1,200 persor
daily hot meal. As she goes about
daily tasks of preparing and distribu
the food and supervising the school,
Kim brings to bear that strong Chris
character which is the motivation for
work.

Mrs. Kim wrote to the KCWS o

Mr. Hult, a layman of the Augustana Lutheran Church, represents Lutheran World Relief in Korea, under Korea Church World Service. He assumed his post in the war-ravaged country in 1958

ly about one of the families re-
g food from her station, Kwun Cha
his wife and four children.

R. KWUN was a farmer and lived in
ll farm village before he came to
. He was a very poor farmer, and
came to Pusan, a great city, in or-
live by labour. But it was harder
rk in Pusan because no job waited
im. He worked only one day or
ays in a week and he could not live
s labour. So he lived for five months
ling his household belongings which
d brought from the country.
ter this he and all of his family
only able to afford one bowl of
per day and they failed in health.
s condition Mr. Kwun could not
even when work was available since
he had no energy to labour. Their difficulty was made known to this feeding station by a neighbor and so they began to receive food from Church World Service since December, 1958.

"They have now received food for seven months and during this time have had good health. At present all of the family are working hard in order to stand on their own feet. They save money day by day and little by little. They can save this money only because they receive half of their daily food from the feeding station. And so the food has given them a great gladness and happiness for living."

THIS SAME STORY with slight variations could be told over and over again about families receiving Lutheran World Relief food in Pusan.

ORPHANAGE CHILDREN OUTSIDE CHURCH WORLD SERVICE FEEDING STATION

Typhoon Sarah in September 1958 brought heavy damage to Pusan. Several hundred houses were destroyed and approximately three thousand houses were damaged. Many of the harbor facilities and warehouses were made unusable, and the city electric and water systems were not working for six days.

For one month after the typhoon KCWS stations served one hot meal a day to 5,500 people made homeless by the typhoon. Special distributions of flour and cornmeal were made in the most seriously stricken areas. This aid combined with the distribution of 849 bales of Lutheran World Relief used clothing did much to help bring the city back to normal. City and government officials expressed their deep thanks to KCWS and seemed amazed that a church or zation was able to give such a amount of relief within hours afte typhoon had taken its toll.

A FAMILY OF THREE

In addition to its Pusan feeding gram, KCWS distributes cornmeal, dry milk and clothing to 104 welfar stitutions in the city. This food go children in orphanages and hospita tients, widows and their children schools for the blind and deaf an Pusan's two leper colonies.

FOOD AND MEDICINE sent to Kore Lutheran World Relief is making a contribution to the program of the P Children's Charity Hospital. Comb with money gifts from other orga tions in the United States, it enables hospital to minister without charg the orphans of Pusan.

Korea Church World Service everything in its power to aid the r projects of individual Protestant den nations. An example of this co-opera may be found at the Il Shin Wom Hospital in Pusan operated by the A tralian Presbyterian Mission. Donati of cornmeal and flour help to reduce basic cost of food for the hospital thus enable it to have a considera wider outreach.

The hospital combines cotton-seed and dry skim milk donated by the theran World Relief into a compo having the same food value and taste whole milk. This milk is given to the mothers who come to the hospital's b clinic. Il Shin also makes use of u clothing and blankets sent through theran World Relief.

Korea Church World Service car on programs of the same type in all pa of Korea, ministering to thousands need and witnessing in a tangible to the redemptive love of Christ.

Young Church in a Hurry

's a "how-to-do-it" story for new congregations in rican suburbia. House of Prayer in Richfield, Minn., ined unusual success through sound organization

ROBERT E. HULDSCHINER

HE SUNDERSONS set out in search of urch the first Sunday after moving Richfield, Minnesota. The Sunder- are a family of six—Bill and Mary, in their thirties, and four children ing in age from two to fourteen.

ll, an engineering salesman, had uprooted his family from Sioux Falls, South Dakota, to accept a better job in Minneapolis. Richfield is a suburb, ten miles south of the city. They were looking for a Lutheran church as close as possible to their new home.

There was some discussion as they drove toward Minneapolis whether they would be in time for a service. It was

past 11 o'clock. When they saw streamlined House of Prayer with its tall modernistic cross, they drove close to the entrance to investigate. House of Prayer, they discovered, was a Lutheran church. And they were in time. House of Prayer holds four services between 8:15 and 11:15 A.M.

THE INTERIOR of the church was strange: folding chairs instead of pews, an air of newness all around. But the greeter at the door was friendly and when Mary Sunderson dropped the attendance registration slip into the plate together with her offering, she wondered whether anybody would pay attention to it.

Things began to happen that afternoon. Fourteen-year-old Jim got a telephone call from a boy a few houses down the street inviting him to a "progressive party" of the Junior League at the chur The party "progressed" through a se of homes to the church's youth ro and ended with a devotional service.

A week later the John Strom dropped in on the Sundersons. Th were members of House of Prayer's v tation committee. It was mainly a g acquainted call but it also provided chance to present the Sundersons with outline of House of Prayer's programs from the four sessions of Sunday sch in the morning to the "Wednesday Ni Church Night" Bible studies, from Family Nights to the men's and wome groups, from the Boy Scout troop to "Unit" meetings, a series of neighborho meetings in members' homes.

Within a few weeks the Sundersons h checked the box "interested in becom members" on their registration slip.

YOUNG CHURCH: NEW MEMBER . . .

. . . AND NEW TRIPLETS

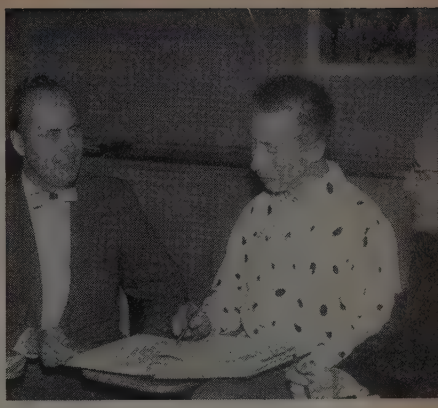
w days later House of Prayer's asso-
ate pastor, John F. Palmquist, called
d invited Sunderson senior to a church-
en's dinner the same week and both
rents and young Jim to a meeting for
w members later that month. At the
eeting they were introduced to the con-
egational leaders and talked to Pastor
ichard J. Bingea. They saw slides show-
g House of Prayer's development "from
ybean field to church" and attended a
cial hour.

Two Mondays after their formal re-
ption into the congregation, Mr. and
rs. Sponro came to the Sunderson
me "to discuss their pledges of time,
lent and treasure" as representatives
the church's stewardship committee.
he Sundersons made out their pledge
rds and Mrs. Sunderson accepted an in-
tation to attend a unit meeting in her
ighborhood to get acquainted with other
omen in her area.

If you talk to the Sundersons today,
u'd never know they're newcomers to
ichfield. They consider House of Prayer
heir" church and move in a circle of
ople who share their social life and in-
rests with them. The uprooted from
oux Falls, South Dakota, are firmly
oted in a Minnesota community, and
e process was completed quickly and
inlessly because a church supplied the
talyst for it.

Richfield is a suburban mission de-
loper's dream location. It lies in "Lu-
eran territory," is a young community.
amilies are large and are getting larger.
is thoroughly middle-class, with a high
rcentage of college graduates in well-
ying jobs.

Augustana's House of Prayer estab-
shed itself in the community and made
e best of it. Organized in November
953, its membership reached 454 adults



Planning never stops*

and 500 children within the first year. Two years later, the present first unit was built. Membership increased to 719 adults and 800 children. Last November it stood at 1,675 confirmed and 1,833 baptized members. Sunday school enrollment was 1,528. Its vacation Bible school attendance was 1,100 last summer spread out over several May and June weeks.

These figures spell out House of Prayer's success. But with the success come problems. "Though we were privileged to build a beautiful first unit all on one level on five acres of land," Pastor Bingea says, "accommodations are woefully inadequate for our 1,500 pupils in Sunday school and confirmation classes."

The four sessions of Sunday school and the four services on Sunday morning eliminate crowding. But the crowds are there, even though distributed through the multiple-session system over longer periods, and they must feel that despite the large membership, the church concerns itself with each individual.

** With Pastor Bingea, at left, Tom Bjorgen and Bud Carlson discuss new programs.*

FOUR SERVICES A SUNDAY, ALL WELL ATTENDED: FAMILIES ARE YOUNG AND GROWING

Sound organization achieves the goal. "Only with competent staff persons fully responsible for vital areas of congregational life can we handle our opportunities to advantage," Pastor Bingea explains. The Sunday school program is in the hands of a director of education, Mrs. Howard Palm, a former schoolteacher and mother of two children in grade school. She works on a part-time basis, supervises the staff of 150 department leaders, teachers and secretaries.

"We believe in letting people know that we are in the community," Pastor Bingea adds. The Minneapolis Council of Churches, the Welcome Wagon service and Augustana's transfer department supply names of newcomers.

When a new family is discovered, a welcoming letter with a brochure of House of Prayer's programs goes out from the church. If a youngster comes to Sunday school or visitors attend a ser
ice, their presence is acknowledged b
mail with an invitation to return. If th
children enroll or the visit is repeate
they are placed on the mailing list of th
weekly church paper, *Hi-Lines*. At lea
twice a year they are visited by membe
of the evangelism committee or th
Lenten visitation team. After a reaso
able length of time, the associate pasto
whose main responsibility is visitatio
calls in the home to become acquainte

BY THE TIME the pastor calls, mo
prospects are interested in joining th
church or enrolling in class for adult con
firmation (eight to ten weeks). An orien
tation meeting of one-and-a-half hou
precedes the reception as members.

After joining on Sunday morning, tw
follow-up visits are made, one by th
stewardship callers to receive the pledg

here are no United Lutheran congrega-ions in Richfield. Richfield ULC Church within Minneapolis city limits, about hree miles from House of Prayer. It rill move in April to a $600,000 church uilt on a $130,000 property, has a bap-ized membership of close to 2,700. Its astor is Dr. Harold T. Rasmussen.

d explain details of the congregational e and one by members of the evan-lism committee who deliver the mem-rship certificates and assure the family the church's concern. By that time th pastors will have called in the home. Church-home contacts are equally well ganized in Sunday school. Absences of pils will be noted through postcards the teacher or a telephone call. Choir thers take care of the contacts in their as of responsibility.

THE MAN BEHIND this well-organized nture in suburban mission development lieves that a young congregation in a sidential community has special respon-ibilities toward its people. It must help em integrate into the life of the new urch, must be concerned to reclaim ose who through frequent moving from e community to another have lost uch with their denomination, must rec-cile lapsed or disenchanted church embers with the fellowship of believers, d recruit new ones.

Richard J. Bingea describes himself as "average, blond, 5 ft. 9 in. Swede." He is pastor Number 690 of the Augustana Lutheran Church, was born in 1920 in St. Paul, lost his father, a carpenter-contractor, during the depression. His mother raised the three boys; two are pastors, one is a high school teacher. They're all graduates of Gustavus Adolphus College, the Augustana school in St. Peter, Minn.

RICHARD BINGEA was attracted to the ministry through the influence of Dr. Clarence T. Nelson who confirmed him in Arlington Hill Church, St. Paul. (Dr. Nelson is now pastor of Augustana's only church in Washington, D. C.) He met his wife, Marian Anderson, while in college, got married during his senior year in seminary. After ordination in 1945, the Bingeas went to Olympia, Wash., and helped a mission congregation attain self-support and complete a building program. Eight years later they came to the Minneapolis suburb, were given a stack of survey cards with the names of potential prospects and went to work.

Out of it—the survey cards, the work, enthusiasm and unusually favorable conditions for Lutheran mission development —came House of Prayer, one of the most successful young congregations in American suburbia. The fact that the "human factor," the concern for the individual, has not been subordinated to the needs of the organization in this American success story is perhaps House of Prayer's greatest achievement.

THE BASIC PRINCIPLES of the Christian life have changed remarkably little since they were first announced on Galilean hillsides and by the shores of the Lake of Genesareth almost two thousand years ago. The love of God and the love of neighbor are still the greatest of commandments and still the most difficult—ANDREW M. GREELEY in *The Church and the Suburbs* (Sheed and Ward)

Quiet Time for Jonny

By Betty Van Guilder

Jonny is two. According to Dr. Arnold Gesell (*First Five Years of Life*) Jonny should know 300 words. By actual count, Jonny says only about 175, though recognizing many more. One of the words he knows is "Jesus."

It is no accident that Jonny's vocabulary includes the word Jesus—we planned it that way. Too often people wait until the child is "old enough" to "understand religion." We believe that a knowledge of Christ can be absorbed along with bottle and bib.

How soon to start evening prayers? This question troubles many parents. Or, when to begin teaching about God?

With Jonny, we began the day he was born. When they laid him beside me after the "natural childbirth" delivery, my mind was not the least bit groggy, and I was able to thank God as never before or since.

Evening prayers began that very night. Jonny has never once been put in his bassinet or crib without a crooning prayer that God will watch over him. His earliest memories will include his heavenly father, and the name of Jesus Christ.

When he is rocked (and I rock him often) I sing "Jesus Loves Me," "God Sees the Little Sparrow Fall," "Can a Little Child Like Me," and "I am Jesus' Little Lamb." I don't exclude nursery rhymes. But it certainly is as importa to learn about being Jesus' little lamb to recite the meaningless lines of Ba Baa, Black Sheep.

Sunday school also helps bring Je into Jonny's life. We have taken h since he was 18 months' old, largely b cause the rest of the family have jo to do in Sunday school, and there w no one to stay with him at home. O nursery teacher is a wonderful perso She reaches the little ones through a si ple technique—she loves them.

Some Sunday schools shy at the pr pect of including two-year-olds if th don't have the right equipment. O school is small. It has one room for grades from nursery to eighth. But M Bonk keeps her three or four little ch dren in quiet happiness. What is need is not necessarily a lot of expensive k dergarten equipment, but a teacher w loves the children enough to take on t job.

Mrs. Bonk has already taught Jon to be quiet during the service, to fold h hands when prayers are said. He reco nizes Jesus' picture, can identify him the popular pictures of Christ—with t children, in the temple, feeding the mul tude. "There my Jesus," he says.

There are other ways we use to bri Jonny to Christ. Prayer is one of the And sometimes it helps overcome the e asperating problems of the "Terrib

ps." Jonny is about as active a two-r-old as I have ever seen (and he is third son).

There isn't a cabinet or shelf in the se he can't reach if he puts his mind climbing instincts to it, and he can into more trouble in a half hour than eamed possible. There are days when onder if I'll make it till bedtime—a iliar feeling to mothers of pre-school dren.

SOME DAYS seem to get off on the ng track, and no amount of child chology gets me back on it. I am apt nd up feeling that I was never meant be a mother, and certainly this par-lar child is more than a match for abilities.

But other days are better, and the t of all, I now know, are the ones ch I start off with a "quiet time" of prayer—for guidance, patience, strength. And most of all, for some of God's own love to shine through me upon my child.

Our latest venture is to include Jonny in the quiet time. We started just a few weeks ago, and already he knows that after the breakfast dishes are done, and Dad and the big brothers have trooped off to work and school, we take time out to pray.

WHILE CLEANING today, Jonny started his usual antics with the vacuum cleaner. He disconnected it and then ran away with the tools as I needed them. Then, all of a sudden, although I didn't say a word, he scooted pell mell for the couch as if someone were propelling him by sheer force. He got out his box of toy animals and played happily while I finished the room.

I don't know why he did it but I'd like to think that it was because we prayed today that he would learn a little more of growing up.

Jonny will continue to be brought to Christ. Soon he will be able to do some of his praying himself, and I hope his prayers will never be vain repetitions, or meaningless singsongs. I hope he will feel so close to Jesus, from having known him all of his life, that conversation with him will be as natural as breathing.

EVERY NEW ADVANCE of science really represents a bowing before the reality of God. Satellites whirl in space not because scientists have repudiated the laws of God, but because they have learned to co-operate with them.

—ALAN WALKER in *A New Mind for a New Age* (Abingdon)

THERE IS nothing at all sacred about the word *God* as such. It is merely three letters, and if they are arranged differently, they spell *dog*. The meaning is not in the word. It is in what we associate with the word, or in what we bring with us when we see or hear it . . . What do you see with the eye of the mind when you think about God?

—ROBERT CLYDE JOHNSON in *The Meaning of Christ* (Westminster)

FIVE MAKE A FAMILY

Family Club

EVERY ONCE in a while Karen brings up the subject of our "Family Club." Not an official organization, you understand. Just an informal gathering when the whole family, in Karen's eyes, seems to be idle. Our Family Club has held a hobby show. We've worked on rainy-day projects, had family surprise parties, gone on picnics. All this we call "Family Club stuff."

Karen is the official prodder. When that concerned, plotting look appears on her face . . . When she opens dinner-table conversation with, "Isn't it about time?" or "I have a wonderful idea" . . . When she corrals Pete and Sue and commands them to support her plans . . . Then we know we're in for another meeting of the Family Club.

ONE EVENING Karen held her spoon of ice cream in mid-air and asked, "Isn't it about time . . ."

Dan groaned before she finished her question. "Not Family Club time?"

"Why do you object?" Karen asked. "You have more fun than anyone."

"That's sure," Pete commented. "Remember the evening we had a surprise party for you, Dad, on Father's Day? You told everyone about your family and its clever ideas."

" 'Course I like our club," Dan protested. "But Karen always plans a meeting when I'm tired." He yawned in an exaggerated fashion.

"What's your plan this time?" Sue asked. She snatched one of Karen's cookies while her sister orated.

"I THOUGHT—well—a while back had a games night at Luther League the social hour after the meeting. set up tables and brought games fr home . . . parchesi, Scrabble, che checkers, Anagrams, Monopoly, s games, lots of stuff. Then we drew ta numbers and played the game at t table."

She frowned at Sue. "I saw you, a you owe me a cookie! Then we mov on to other tables. We each had a chan to play three games in the hour. didn't finish some of the games. even so, I learned the rules for a cou games that I've never played."

"Sounds like fun," Pete said co descendingly. "But what's the angl What's in it for Family Club?"

"Oh, Pete! Don't be so dumb." Pet pretended obtuseness always exasperat Karen. "We'll have our own game nig Tonight."

We all looked startled. "Tonight!" repeated. "I'd planned to type the mem bership and committee lists for ULCW

"TONIGHT!" Dan was already edgi away from the table. "I promised lead the Bible class next Sunday. Th is my night to work on the lesson."

"Not tonight," Pete said emphaticall "Got to catch a TV bang-bang show."

"I can play games tonight," Sue sa eagerly, snatching the opportunity to p off bedtime.

"It has to be everyone. Or it's n Family Club." Karen looked so disa pointed that we relented.

PETE WAS FIRST. "Oh, I guess the TV w will be over by the time the club ets."

Dan shrugged. "Any game but chess, ren. I couldn't take on master-player e this evening."

I'll volunteer for refreshment com- tee," I said. No use holding out inst four club members.

"Lissen!" Pete pounded on the table. ere's a great idea. It would be fun have a bigger club—for a games night. ht?" He looked at Karen. She lded. "So—why not invite another hily?"

"Who?" Karen asked cautiously, not mitting herself.

"The Hansons. Pastor and Mrs. Han- and Laura, Kirk and Annaliese."

Ah ha! Annaliese. She was the reason wanting the *whole* Hanson family.

Dan said, "But a family can't always ept an unexpected, last-minute invita- n. Pastor Hanson probably has a meet- . Kirk goes to bed early."

"Kirk can stay home," Pete said. "Be- s . . . I happen to know that the Han- s are quite free this evening."

"Sitting beside Annaliese at school ch again." Karen teased. "Does she you their daily family schedule?"

"Look who's talking! When I think of icky way you and Timothy Wagner ed and mooed last summer . . ."

MOVED in to avert a quarrel. "Who's ng to call the Hansons? We can ask. hey're not free, we'll play games alone. ybe I'd better 'phone and extend an itation from the Melton Family Club."

The Hansons were free. Pastor Han- answered, consulted with Mrs. Han- , was interrupted by squeals from naliese and Laura. Then Mrs. Han- took the phone. "I think we'll find a r for Kirk. He's too young for parlor nes."

At 8:30 the Hansons and Meltons were hovering over the pile of games that Karen, Pete, and Sue had collected.

"I want to play *Pick Up Sticks.*" Mrs. Hanson pounced on the container holding the slender sticks. "Who'll challenge me?" She scattered the sticks on the living-room rug and started a practice session. Dan's knees creaked as he lowered himself to the rug.

"Will anyone play *Authors?*" Pastor Hanson asked. "I'm a whizz at it. Come on, Karen, Sue. See if you beat me."

"Annaliese and I would like the checker set," Pete announced. "She says she doesn't know how to play checkers."

I laughed to myself. Just a sly junior high minx. *Everyone* knows how to play checkers.

ALOUD I SAID, "That leaves you and me, Laura. You choose the game."

Laura pointed to a board game whose rules I've never mastered. It concerns cars and police and traffic signs. I always end in a courtroom facing a judge and a $100 fine.

"She's got you, Mom," Pete shouted. "You've lost the game already."

"Never mind," Karen soothed me. "We'll play these games for a while, then switch. Switch games *and* partners." She looked sternly at Pete. "Three games ought to bring us to refreshment time."

"A real club," Pastor Hanson said in admiration. "With President Karen, an all-Melton program committee, and Mrs. Melton refreshment committee."

He called to his wife, who was crawling about the floor looking for the best approach to her sticks. "See what you missed when you passed up that last Luther League meeting? How about a Family Club at the Hanson house? Kirk should be able to play *Authors* or at least *Old Maid* soon."

WORSHIP NOTEBOOK

SUNDAY MORNING COMMERCIALS

SOME TIME ago a friend brought to my attention a little book entitled *Pastor and People.* The subtitle elaborated, "Or Directory in such Ministerial Acts as are not Prescribed in the established Rituals of the Church." The author was the Rev. F. Berkmeyer, M.A., of Sellersville, Pennsylvania, and the date of publication was 1892.

Paging through the book I came upon this interesting paragraph:

"Sutlery, 1870, Page 35.

"WHEREAS, severe difficulties have frequently occurred at the corner-stone layings and consecration of union churches, through the traffic of sutlers on such occasions; therefore

"*Resolved,* that the delegate from this Synod to the Synod of the Reformed church be instructed to lay the matter before that body, and request their cooperation with us in such decided action as will prevent such wicked usages in the future."

This selection was one of many "ordinances passed by the Ministerium of Pennsylvania dating from the year 1852 to the year 1889. Only such have been selected as are of practical value and application."

BUT WHAT WAS *sutlery?* The dictionary says that a sutler is one who follows an army and sells provisions, etc., to the soldiers. Further examination of this little book points to the fact that in 1864 and again in 1870 the Ministerium of Pennsylvania had been disturbed by bands of hucksters who "at the laying of cornerstones and the consecrations of churches . . . in violation of good order and to the disturbance of the services of publ worship" had hawked their wares.

There's not much fear these days th peddlers will interrupt the solemn ou of-door services of the church with cri of "Peanuts, popcorn, candy apples a soft-drinks." In America some church permit their members to solicit chanc on a new automobile. But for the mo part the services outside church buildin are free from the cries of commercialis

All of which makes me wond whether the sutlers haven't gone respec able and are now operating on anoth tack. They don't try to sell things a more, or they confine their activity what goes on outside the church. setting aside their boxes of trinkets, th have entered the church, but their act ity is just as offensive in the interrupti of worship as was their forebears' of century ago.

TAKE A LOOK at some of our mode sutlers. A well-meaning person who usually devoted to "carrying on the pr gram" sees the services of the church a platform where his activity will find captive audience. Gone is the paramou consideration that worship is the counter with the divine. The liturgy fers an obstacle, but this is easily ov come when the present-day sutler has to find a place where his efforts can "sneaked in."

It is hardly necessary for me to s anything about the chief offender. T is what the bulletin refers to simply "The Announcements." I doubt whet most of the announcements made by pastor at services are necessary. Usua

have been printed in the bulletin. it isn't always the pastor who is at . Overzealous organization officials to have their "commercial" even if a handful of those present are mem- of the group.

ut there are other areas where the r raises his head. In these days of ern evangelism programs I suppose the average pastor will faithfully fol- recommended procedures. After all vants to do a job and it's all been ked out for him. But is it necessary nterpret the services with a time for d-filling-out" and "name-filling-in"? person goes to church to be with . He wants to hear God speak to and he wants to respond to God. conversation of genuine devotion has built up by the progression of the gy, why must this be suddenly torn der while all present reach for the little cards and engage in a muted pering while pencils and pens are ed up and down the pew.

all this really important and neces- to the "on-going work of the ch," and if it is, isn't there another for it, preferably before or after ces?

NOTHER SUTLER puts on a more dra- performance. These are the chil- who, all dressed up in their girl , boy scout, cubs and brownie uni- s, are herded into the churches to ve the beginning of their "week." ot opposed to scouting. But if the e of worship has to be interrupted ve these moppets "put on" a demon- on, or for the presentation of some of award, I say that we are turning ack on God.

d this goes for all of the organiza- of the church as well as many out- If the ULCW has an annual thank- offering service it can be a service of worship conducted by the minister and not a program which is better presented at a meeting of the ladies group. The same is true for the men.

In addition, while the causes represented are important and worthy of our attention, I see no reason why our congregations should succumb to the appeals of community projects and programs to give "free time" during the hours of worship. I'll take talks about safety on the highway, blood banks, civil defense, community funds, *et cetera* and *ad nauseam*, almost any place else but not in the church where I have gone with my fellows to be with God.

THE CHIEF OFFENDER is of course ourselves. A modern sutler in the church is anyone who violates good order and disturbs the services of worship. And unfortunately all of us are guilty of it. I watched a girl enter the pew, bow her head for a brief second to the altar and then assault her neighbor with a stream of gibberish which threatened to drown out the organ. All through the service she was jabbering as fast as her tongue would let her. During the sermon she suddenly turned on her friend and said, "Oh, that reminds me, did you see that cute boy at the dance last night?"

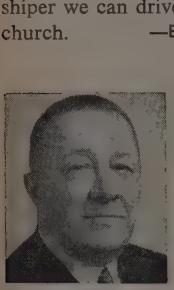
Then there's the member of the altar guild who must arrange the flowers during the organ prelude. It's obvious that her activity is designed to attract attention, else why make so many trips back and forth from the sacristy to the altar?

The usher who has to steer each person down the aisle and greet them with a loud "good morning" is disturbing the meditation of the people, not helping to bring order to worship.

There are many others that could be named. Look about you on a Sunday

morning and see whether sutlery has taken over. But don't stop there. It's one thing to find fault. It's another to correct the fault.

Before you criticize anyone else, take a good look at yourself to see if you too are a sutler. Then do something about it. Resolve that your thoughts and your words and your actions will shut out anything that separates you from God. With a serious effort on the part of every worshiper we can drive the sutlers out of the church. —EDGAR S. BROWN, JR.



PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Tragedy

QUESTION: My brother Ralph started his dating wrongly—with a Catholic girl —and has wound up in a marital tragedy. He was warned of the dangers of mixed marriages, several times tried to cut loose, but the girl kept after him. Ralph told her he wouldn't marry her unless she joined his church. But the romance resulted in a forced marriage. Mary's parents refused to sign for her to be married outside the church. She promised to unite with our church. The children have been baptized in our church, but she declined to unite. Things moved along smoothly for some time, but now she wants the youngsters to "go Catholic." She had them baptized by the priest without Ralph's knowledge. The situation has become acute. Her family is spreading rumors about our family.

If they get a divorce, will Mary get both of the children? Or can they reared in the Lutheran church?

REPLY: This is another of t many cases in which hindsight is mu better than foresight. Despite all t warnings and admonitions from chur sources over the years these unfort nate alliances continue to take pla as if not a word had been uttered. A how often young people have brush aside advice on this matter with t remark that such warnings are "ol fashioned," "prejudiced," "one-sidec

But, how often also have they cor running for sympathy and help aft they have got themselves into a mis able situation! Will young people nev use their intelligence in facing su dangers? Will parents never learn deal with such dangers at a time wh something can be done?

It must be recognized that after couple have fallen in love, very lit can be done. The educational wo has to be done before there is a pro lem. Children should have the bene of mixed-romance discussion befo reaching the dating age, and be con tioned to the idea of limiting roman and marriage to the Protestant grou Even this procedure gives no guara tee, but it is doing the utmost to h boys and girls to steer clear of gri ous trouble.

In most cases of this sort the moth is given custody of the children, thou there may be circumstances wh would change that. No steps tow separation or divorce should be tak as long as there is any chance of conciliation and some tolerable rangement. For legal information should consult an attorney. A cal Christian point of view will be help regardless of developments.

BOOKS

JOURNEY TO FAITH

om Pagan to Christian. By Lin Yutang. ld Publishing Co. 251 pages. $3.50.

in Yutang's existence is a contradiction Kipling's assertion that East and West never meet. Educated in Shanghai, at vard and the University of Leipzig, this er is as much at home in the philosophies Confucius and Buddha as in Plato, Kant, Emerson. More significantly, he can ship the Christ of the gospels without demning the great thinkers of the East were his masters for more than 30 s of his life.

r. Lin's spiritual pilgrimage is not tly what the title might indicate—m pagan to Christian." He was born in hristian family as a son of a Chinese stian pastor. The description of his lhood in a Chinese parsonage is un-l and charming. The father, by tem-ment and inclination a Confucian gen-an of the old school, had become en-red of the modern and "progressive" s which streamed into China in the y years of the century with the coming issionaries from America. In order to e it possible for his son to share in this e of the future, Lin Yutang was enrolled . John's College in Shanghai, a center nglish studies in China.

. Lin's brilliant English style bears tes-ny to the excellence of this education. result however was a realization on part that he was a man without roots, out country, a foreigner among his own le. Raised in a strict Christian home ad never been allowed to participate in the life of the village with its Taost Buddhist customs and festivals. Brought n Shakespeare, Keats, and Tennyson, new almost nothing about the Chinese cs. By traditional Confucian stand-he was illiterate.

uring those months of spiritual home-ess he came under the influence of a ant older Confucian scholar who had gone through the same intellectual turmoil a generation earlier. He directed Lin's attention to the great Eastern religious thinkers, particularly Confucius, and Lin became an ardent student and admirer of Master Kung.

The mellow, mature humanism of Confucius, tinged with an optimistic affirmation of life greatly appealed to the young intellectual. In many of his brilliantly written, always witty and instructive books he referred to himself as a modern pagan.

The return to the faith of his childhood was gradual. "There was no cataclysmic conversion, no mystic vision . . . The return to the church of my father was merely finding a church which was adequate for me and did not repel me by dogmatism. It was a natural thing when it happened." This return grew out of Lin's mounting conviction that neither the sciences nor political ideologies can offer guidance to mankind; even the great teachers of the East cannot meet this task because they are too humanistic, perhaps too human.

The personality of Jesus, the humble, loving Christ won the heart of Lin Yutang. "In the incomparable teachings of Christ we encounter an ideal of life, the highest that man has been privileged to hear." This spiritual autobiography of a modern, sensitive man who by tradition and personal choice belongs to two worlds which are now engaged in a life-and-death struggle makes interesting and highly rewarding reading.

Wilkes-Barre, Pa. CARL J. SCHINDLER

THE DAVID STORY

David. By Charles Davey. Muhlenberg Press. 256 pages. $3.

Charles Davey tells the story of King David as though from an eye-witness account of the High Priest Abiathar. He begins the story when the two meet. David is a friend of Saul, and already a person of influence among the people of Israel. The author leads the reader through David's

outlaw years, and service as a mercenary soldier for Achish of the Philistines, to his anointing as king of Israel and the subsequent debauchery and treachery and the death of David.

Mr. Davey in an author's note explains the historical and biblical background of his tale. He explains why he did not attribute the book of psalms to David, and why he felt free to place the Goliath story later in the king's life.

He raises an interesting point when he has Abiathar advise David not to build a temple to house the Ark of the Lord, for "the Lord will not dwell in a temple made with hands."

The character of Abiathar is treated sympathetically. He is portrayed as a courageous, intelligent, and loyal man. The author hints that Abiathar may have written significant parts of the Old Testament record of King David. No matter what may be said of him, "he was in the right places at the right time to hear and see the things which the earliest sources record."

Episodes of intrigue, even King David's relationship with Bath-sheba, are treated with good taste and without sensationalism. This fictional account of David's life is interesting to those who like historical novels, and to all who like a good story.

Elgin, Ill. DOROTHY SCHENCK

AMERICAN PROPHET

Essays in Applied Christianity. By Reinh Niebuhr. Meridan Book. 348 pages. $1.4

In a singular way, Niebuhr is the fo most American prophet. He is at his b when he is reflecting on such subjects "Religiosity and the Christian Faith," "C the Church Give a 'Moral Lead'?", "Ba ianism and the Kingdom."

This collection of published articles, ga ered together by Dr. D. B. Robertson, sp a thirty-year period of Niebuhr's writi These essays are as relevant today as day they were penned. (In some cases t are even more relevant!)

Niebuhr's particular genius lies in the f that he avoids the temptation of offering s ple answers to complex problems, and at same time avoids a paralysis of analy Niebuhr combines the critical, reflective position of a Kierkegaard with the activi of a 20th-century American. But Nieb insists that, while the Christian must he can never absolutize the finite—incl ing, and often especially, the work and of the church.

Reinhold Niebuhr is a true son of Reformation. To fail to read him is to to grasp the full significance of Paul a Luther to contemporary life.

Mound, Minn. ROBERT M. HERHOLD

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INVESTMENT SUCCESS

CHURCH BOARDS and agencies that put ney in the ULC Common Investing d stock when it was issued at $10 per e in 1954 got a 5.1 per cent return their money last year. Dr. Edmund Wagner, ULC treasurer and president the Fund, reported last month that h share received a 51-cent dividend ing 1959.

resent value per share is $14.11. al assets of the fund are now in excess $7,150,000. Total dividends paid dur- the six years of operation were 000,996.

MISS HOPE RYDEN, graduate of the versity of Iowa and former television former, has joined the staff of the De- tment of Press, Radio and Television n assistant director, it was announced Dr. Charles C. Hushaw, PRT's ex- tive director. Miss Ryden will assist production, supervision, and promo- of radio programs and in the pro- tion of the children's television series, vey and Goliath," which is now being ed in Hollywood.

Miss Ryden is the daughter of Dr. E. Ryden, editor of the *Lutheran Com- ion.* She has appeared on TV pro- ms in Chicago and New York and has duced and directed educational and mercial films. More recently she was ardess on a Transatlantic jet plane.

MEMBERS WHO LIVE a long distance n their churches are often more faith- in attendance than those who live around the corner. This fact was ed up by Leonard A. Sibley, Jr., re- ch director for the Board of Parish cation, in a survey made for the new -range program.

tatistics from 1,081 congregations showed that those with more than half their members living within walking distance had an average Sunday attendance of 45 per cent of the confirmed membership. Congregations with more than half their members living five or more miles away from the church had an average attendance of 54 per cent. Average for all congregations surveyed was 48 per cent of the confirmed membership.

"NEWFOUNDLAND is surprising us," Dr. Donald L. Houser, executive secretary of the Board of American Missions, said this month. "We changed our mission program to all-English, and about 100 people attended an exploratory meeting at St. John. In Corner Brook about 200 Lutheran families have been discovered." With a mission organizer at work, the board expects to establish two congregations in the province in the near future.

Alaska missions are also developing "splendidly," Dr. Houser reported. At Anchorage, 96 were present for the first service.

THE LUTHER LEAGUE'S quarterly magazine, *High Ideals,* will suspend publication after its spring issue, Dr. F. Leslie Conrad said. In its place on a one-year trial basis the league will recommend use of *Youth Programs,* an annual topics manual produced by several youth groups of National Lutheran Council churches.

A RECENT survey by the Board of Social Missions turned up the information that in 542 ULC congregations there are 344 totally blind members, while an additional 497 are visually handicapped. The board aids the blind by providing catechisms and issues of the devotional pamphlet *A Message for the Day* in Braille. It also co-operates with the John Milton Society of New York which provides a variety of services for the blind.

letters to the editor

OPINIONS ON CHURCH NAME

SIR: The proposed name for the merged church, "the Lutheran Evangelical Church in America," has a ring like a cracked bell. This is especially true in the U.S. where "Evangelical" is in the corporate titles of at least two denominations of Reformed persuasion. I vote for "United Lutheran Church in America." (REV.) CLAUDIUS E. JENSEN
Omaha

SIR: We won't woo members into our church by words not understandable or modern-day in use. Those extra words don't mean one solitary thing to the public. Why can't the public get to know us as The Lutheran Church? A. L.
Los Angeles

SIR: I would rather be "evangelical" and not "Lutheran" than to be "Lutheran" and not "evangelical." Perhaps a compromise proposal is in order: The Holy Christian Church—Evangelical Lutheran. That leaves room for our "separated brethren," and maybe some day the distinction can be dropped. (REV.) ROBERT E. SCHLICHTER
Tekamah, Neb.

SIR: I'm for "the Lutheran Church in America." The word "Evangelical" has always been hard to explain to non-Lutherans.
Elizabeth, N. J. (MRS.) IDA KOLB

SIR: The present proposal does not go far enough. The words, "Lutheran," "Church," and "America" are ambiguous, to be sure. But "Evangelical" is not only ambiguous in current usage but also utterly meaningless to those Americans to whom it has not been explained. To avoid misunderstanding, therefore, and to bolster our own sense of insecurity (which is why "Evangelical" must be retained), I suggest the following:
The Lutheran Branch in America of the Evangelical-(Evangel-Gospel)-Meaning-We-Unlike-Some-Others-We-Could-Mention-Preach-the-Pure-Unaltered-and-Unadulterated-Gospel-Salvation-By-Grace-Through-Faith-Alone-And-Evangelical-(Evangel-Gospel)-Meaning-Not-in-the-Sense-of-the-Fundamentalists-But-in-the-Sense-of-the-Augsburg-Confession's-Historical-Witness-to-the-Word-as-Christ-and-Not-as-the-Words-in-the-Bible Church.

Some ambiguities remain, naturally. To add any words to this bold, strong, and forthright name for the Church would, I am afraid, make it a bit unwieldly. Moreover, it will be noted that this name has the distinct advantage of bringing in such distinctively Lutheran emphases as Gospel, Grace, Faith, Augsburg Confession, Christ, Witness, Word and Bible—to say nothing of bringing in the word, Evangelical, twice.

Doubtless this strong name would quickly fall prey to the lazy man's familiar abbreviation:

TLBIAOTEEGMWUSOWCMPTPUAUG
BGTFAAEEGMNITSOTFBITSOTACHW
TTWACANATWITBC

And some, I suppose, short-winded from too much smoking and aware of the tautology in "Lutheran Evangelical" (or "Evangelical Lutheran" for that matter), would impatiently abbreviate it further to: The Lutheran Church in America. And that wouldn't be half-bad!

(DR.) EDMUND A. STEIMLE
Philadelphia

SIR: I find the committee's choice hard to remember and hard to say. I believe the general public, which likes its names and slogans smooth and easy, would find it awkward. Why not, The Lutheran Church in America? KATHARINE L. LUND
Seattle

SIR: I propose, The Lutheran Church of Christ in America. If we look far enough into the future we may see all the branches of Protestantism in America using this term

e Methodist Church of Christ, or the
iscopal Church of Christ. Thus the
urch would be unified under its true name,
h the denominational name indicating the
ious traditions. EARL F. HEUSER
Lawton, Okla.

SIR: My suggestion is "The Christian
urch—Evangelical Lutheran Synod." This
ne looks forward to the day when all who
themselves Christians will acknowledge
ir oneness in the Body of Christ, the
ristian Church, yet it allows each group
keep its identity.
(MRS.) N. J. THALMAN
Claredon Hills, Ill.

SIR: I'm for The Lutheran Church in
erica. Or perhaps the word "Catholic"
ld be put in to proclaim the universal
lity of our Lutheran style of Christianity.
Cincinnati JUDY T. STERNBERGS

SIR: The array of learned forces against
of the word "Evangelical" in the name
our new church is reminiscent of similar
osition a few years ago against the use
he Revised Standard Version in our new
nal. "The Lutheran Evangelical Church"
be a bit difficult to say, but it is won-
ful theology. C. EDGAR KOEHNLEIN
Salisbury, Md.

SIR: The Lutheran Church antedates the
formation, dating back to Christ, the
stles, and Pentecost for her beginning
basis. So, if we must qualify, why not:
utheran Evangelical Catholic Church"?
s would make Christ's Church first,
lifying it secondly as universal and true
tholic), thirdly as Gospel-preaching
angelical), and finally as purified and
rmed (Lutheran).
(REV.) FRANKLIN G. SENGER, III
Washington, D. C.

SIR: The name "Lutheran" was given to
church as a name to be held in derision,
off name. It has become one of the
t honorable names of all the Christian
Church bodies. A proper name for the merger church would be the "United Lutheran Church of America."
Alliance, Ohio ERNEST W. REIHL

ABOUT HYMN 30

SIR: If one goes hunting for witches, one can usually dig up a few (*see "Letters," Jan. 20*). The hymn, "Angels we have heard on high" is one of the rich possessions of the worshiping church and is 100 per cent evangelical. It has nothing at all to do with prayer to the saints. The hymn makes use of what might be called "poetic timelessness" through which the worshiper is carried in devotion to the manger side where Christ was born.
(REV.) PAUL J. PFADENHAUER
Merrick, Long Island

SIR: In the fourth stanza of Hymn 30 "aid" refers to "support" and not to the bestowal of a special grace or help for our benefit. We become one with the transformed shepherds and ask the Blessed Mother of our Saviour and her spouse to join with us in praising and working for the Father, who through the incarnation of his Son has made us one with himself and all saints. RICHARD PECK
New York City

SIR: When singing Hymn 30 we are, in imagination, back in Bethlehem at the scene of Jesus' birth. In our wonderment and overflowing delight at seeing the Child, we can hardly help but ask Mary and Joseph to join and aid us in our adoration.
New York City GORDON JONES

SIR: The racial and religious slur on "benighted Irish Catholic" is entirely un-Christian. EDWIN GROLL
Bronx, N. Y.

SIR: Hymn 30 is a carol, and carols are to be judged as spontaneous, unstudied outpourings of popular faith and devotion. They cannot be judged by the rigid canons of rationalistic orthodoxy.
(REV.) CHARLES P. SMITH
Huntington Park, Calif.

Mission developer William Slee greeted 48 prospective members at first service in Fairbanks

New Pioneers Attend First Service of Fairbanks Mission

By OLIN G. DASHER

SEATTLE—Fourteen inches of new snow failed to cool the enthusiasm of 30 adults and 18 children who gathered Jan. 10 in a classroom of the University of Alaska for the first worship of the new Lutheran congregation in Fairbanks. At least ten other interested families couldn't get through the drifts.

The new church being developed by Pastor William Slee will be called St. Paul's, in honor of the first great Christian pioneer of new frontiers. Prospective members are modern-day pioneers—engineers, architects, contractors, carpenters, airline employees, printers, teachers, policemen, salesmen, geologists, technicians of many kinds; and homesteaders building their own homes.

There was a nursery for a dozen preschool children at the first service. Sinc young couples with children predominate i the Fairbanks area, church nurseries are must. Teen-agers are in the minority, are elderly persons. There was also a cho of eight persons who had rehearsed twic previously.

Growth of the new congregation is no expected to be rapid, but membership is ex pected to increase steadily as the city o Fairbanks and the University of Alask grow.

Synod Falls Short of Quota

AT THE CLOSE of 1959, Pacific Synod ha received $164,620 or 86 per cent of it budget. Apportionment to the ULCA wa $99,437, of which 83 per cent, or $83,86

Thirty-seven new members of St. Stephen's, Seattle, are shown after baptism and reception las Dec. 20. Pastor Richard G. Christensen reports 201 confirmed members since organization in 195

paid. On the Lutheran World Action
a of $16,376, 76 per cent was raised.
was the second year that the synod
d to meet ULCA apportionment in full.
little over half the proposed $30,000
Pacific Seminary library was received.
all other benevolences, synod congrega-
s contributed $11,695.

acific Synod is operating on a proposed
) budget of $231,809, including $133,089
ULCA. The final budget will be fixed at
convention in May when congregational
mitments have been compiled.

Mercer Island Church Dedicated

OLY TRINITY CHURCH, Mercer Island
ttle), dedicated its new $210,000 sanc-
y last Nov. 22. Synod President Edwin
cher preached. The pastor is the Rev.
rles J. Dion.

he nave seats 440 persons, with overflow
e for 150 more. Behind the altar are
e wires extending from ceiling to floor,
ch vibrate to symbolize the heavenly
or beams. On the pulpit is the symbol
he open Bible and sword.

ROUND WAS BROKEN Jan. 17 for the
pel and educational unit of Our Saviour's

Sketch of new Holy Trinity, Mercer Island

Church, Eugene, Ore. Pastor Robert Henkel conducted the service and the Rev. Samuel H. Roth of Neenah, Wis., preached.

Pastor Henkel organized the congregation in 1956. The five-acre building site was acquired in 1957. Plans for the $88,000 building were approved last November. The congregation has 123 confirmed, 231 baptized members.

INESOTA

Northwest Synod Achieves Benevolence Goals for 1959

By PAUL LUTHER WETZLER

INNEAPOLIS—Pastors and congregations
he Northwest Synod are rejoicing that
full quota for Lutheran World Action
959 was paid, after five years of failure
each the goal.

he Rev. David Gerberding, synod stew-
hip secretary, reports that the $117,980
gned quota has been transmitted by the
od treasurer to LWA. In addition, the
CA apportionment of $613,906 was paid
ull.

NNUAL CONVOCATION sponsored by
thwestern Seminary was held at Lake of
Isles Church, Minneapolis, Jan. 26-28.
akers were Dr. William H. Lazareth of Philadelphia Seminary; Dr. Harold Haas, executive secretary, Board of Social Missions; and Dr. Jaroslav Pelikan, of the Federated Theological Faculty, University of Chicago.

NORTHWESTERN SEMINARY CHOIR, directed by Dr. Clarence Lund, opens its 1960 tour Feb. 19 at Albert Lea, Minn. Concerts also will be given at Guttenberg and Burlington, Iowa; Golden, Carthage and Rock Island, Illinois; Beloit, Wauwatosa, Portage and Baraboo, Wisconsin, and Red Wing, Minn. Home concerts will be at Salem Church, Minneapolis, March 6, and First Augustana Church, Minneapolis, March 13.

MINNESOTA . . .

Plans for Home Approved

PLANS HAVE been approved for Martin Luther Manor, proposed $500,000 home for aging persons authorized by Central Conference, Northwest Synod. Groundbreaking is expected soon on the site in Bloomington.

GOOD SHEPHERD CHURCH, Spring Park, dedicated its new building on Jan. 17. Synod President George L. Lundquist preached. The pastor is the Rev. Dewaine Kolbo.

ST. MARK'S CHURCH, Minneapolis, laid the cornerstone for its new building on Jan. 10. The Rev. W. W. Williams is the pastor.

SALEM CHURCH, Minneapolis, will celebrate its 70th anniversary March 13. A class of 70 adult members will be received. Speaker will be Dr. Richard H. Gerberding.

WESTERN CANADA

Dr. G. O. Evenson Installed As President at Saskatoon

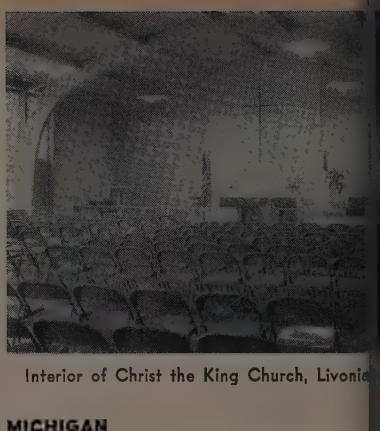
SASKATOON, SASK.—"This evening we entrust to your care, Luther Theological Seminary," said Dr. Frederick A. Schiotz, as he installed Dr. George O. Evenson as president of the seminary here on Jan. 4.

Dr. Schiotz, president of the Evangelical Lutheran Church, urged Professor Evenson, and the seminary, to train pastors to bring to people "peace with God, a commodity highly desired."

In his inaugural sermon, "A Theology that Opens," Dr. Evenson asked all present to support him and the seminary in their prayers. "As the seminary goes, so goes the church," he said.

Dr. Evenson referred to Philip, who, though probably not a great scholar, opened God's word so that the Ethiopian could see the love and forgiveness of God. "My prayer," said Dr. Evenson, "is that God will grant me grace to be a theologian like Philip."

Greetings were brought by the presidents of the six Lutheran bodies participating in the seminary.



Interior of Christ the King Church, Livonia

MICHIGAN

First Building Dedicated By Livonia Congregation

By RAYMOND A. HEINE

DETROIT—A new building was dedicat Jan. 10 by Christ the King Church, Livon the Rev. Kenneth Larkin, pastor. This fi unit, built at a cost of $102,000, seats 2 for worship and will ultimately be convert for religious education use.

Dr. Frank P. Madsen, synod preside was the dedication day speaker. The co gregation, now numbering 340 communi and 760 baptized members, was organiz in 1955.

DEDICATION of the first unit by Go Shepherd Church, Detroit, the Rev. Richa Knudsen, pastor, was held Jan. 24. T new building was erected at a cost $65,000 and provides seating for 240 in t nave. An education unit will be added lat

Lansing Church Will Relocate

REDEEMER CHURCH, Lansing, the Re George Bush, pastor, has voted to reloca from near the center of town to the sout west side of the city. Upon the recomme dation of Dr. Karl Henry of the Board American Missions, the congregation w apply soon for mission status. Church a

ndance has doubled within the past year. rvices in the new location began Feb. 7 a school building.

HOPE CHURCH, Dearborn, laid the corner- ne for their new, larger church building, hich will accommodate 440 for worship, Dec. 27. Pastor Daniel Rolik officiated d President Madsen gave the address.

BUILDING PLANS were approved by An- ch Church, Farmington. The ultimate an calls for a cruciform church surrounded a cloistered garden with religious edu- tion and fellowship units on opposite sides the main building (*see sketch*). The Rev. mes Henneberger has been pastor of An- ch since its organization in March 1958.

DR. LASZLO GERO, a native of Hungary, the new pastor of Gloria Dei Church, cumseh. Dr. Gero is a graduate of Franz seph University and has his Doctorate in ternational Law and in Sociology. Between 42 and 1944 he was war correspondent Russia and in Budapest. He served as a ldier in Hungary and in Germany. He was nfined in seven American prison camps fore his release in 1946.

Dr. Gero came to America in 1951 and rked in factories for four years before rolling in the Chicago Seminary. For the past two years he has been editor of the Hungarian paper, *A Mighty Fortress*, and has been assisting in his home congregation in Cleveland, Ohio. He was ordained and installed as pastor by President Madsen on Jan. 17 at Gloria Dei Church.

DR. JOSEPH SITTLER, D.D., LL.D., was one of the four main speakers at the Michigan Pastors' Conference at the University of Michigan, Ann Arbor, Jan. 18-20. Dr. Sittler, a member of the Federated Theological Faculty of the University of Chicago, gave two addresses on "The Christian Gospel in the Light of Other Religions."

Architect's plan for church at Farmington

INDIANA

Services Begin in Highland

INDIANAPOLIS—First service was held Dec. 13 by the new United Lutheran mission in Highland, Ind., with 132 persons attending. Mission developer Harold E. Koch has been in the field since Nov. 1.

A Christmas Eve service was attended by 105 persons. Church school began Jan. 3 with 78 registered. The congregation is working toward formal organization on Palm Sunday, April 10. Negotiations are underway for a church site on Ridge Road.

—WILLIAM L. PIFER

Dr. Reissig Plans to Retire

WASHINGTON, D. C.—Dr. Frederick E. Reissig, 65, executive secretary of the National Capital Area Council of Churches for 18 years, will retire from that post at the end of this year. A United Lutheran minister, Dr. Reissig was pastor of Emanuel Church, Rochester, N. Y., for 19 years before coming to Washington in 1942.

He guided the Protestant church federation during the trying World War II and postwar years which saw the population of the Washington metropolitan area more than double. Under his leadership the church council completely integrated all its functions and gave a helping hand to Chinese, Koreans and other nationality groups which established congregations in the capital.

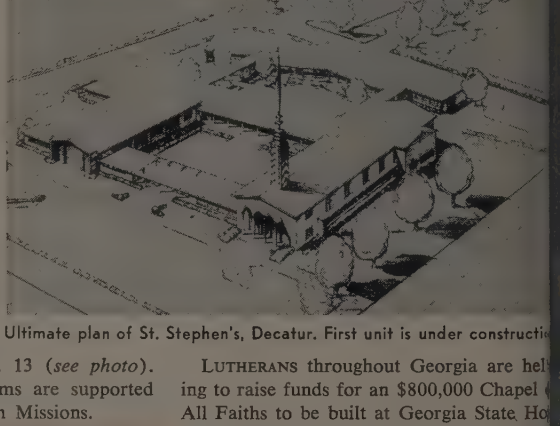
New Buildings Sprout in Synod's 100th Anniversary Yea

By PAUL J. RENZ

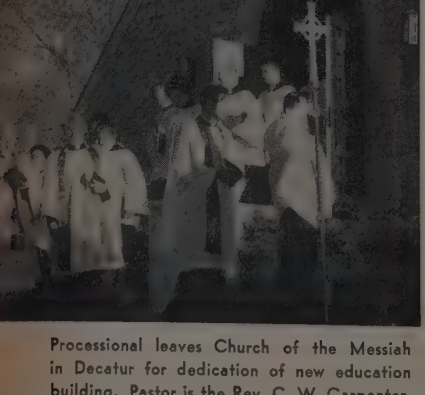
ATLANTA—Building of new churches is in the spotlight as the Georgia-Alabama Syn opens its centennial year. Ground was broken for five projects in the past month. T new first units are planned this year by congregations.

ST. TIMOTHY'S CHURCH, Forest Park, broke ground Dec. 27. On succeeding Sundays ground was broken by St. Stephen's, Decatur (*see photo*); St. Matthew's, Atlanta; St. Matthew's, Columbus, and St. Paul, Decatur.

The second unit educational building of Messiah Church, Decatur, was dedicated Dec. 13 (*see photo*). All these building programs are supported by the Board of American Missions.



Ultimate plan of St. Stephen's, Decatur. First unit is under constructi



Processional leaves Church of the Messiah in Decatur for dedication of new education building. Pastor is the Rev. C. W. Carpenter.

LUTHERANS throughout Georgia are hel ing to raise funds for an $800,000 Chapel All Faiths to be built at Georgia State Ho pital, Milledgeville. Synod President Ra mond D. Wood is a member of the adviso committee.

Church Men Meet at Columbus

"MEN OF RESPONSIBILITY" was the them of the United Lutheran Church Men co vention held Jan. 29 and 30 at Columbu Ga. Dr. Wood preached at the vesper ser ice and Dr. George F. Hart of Huntsvill Ala., was the convention speaker. Euge H. Kelchner, treasurer of the ULCM-ULC also spoke. Emphasis was on education a assistance in training of men for full-tim church service.

DR. FRANCES DYSINGER, field secretary the United Lutheran Church Women, spo to ULCW units of eleven congregations a tour of the synod Jan. 17-29.

TEN BOYS of Christ Church, Birmingha Ala., formed the David Conrad Chapter the Order of St. John, an organization

utheran acolytes. This is the first chapter the South.

St. John's Church, Atlanta, held an appreciation service for Dr. C. K. Derrick, astor for nearly 15 years. Dr. Wood eached.

Completing three years as a teacher and issionary in Tanganyika, the Rev. Milan ustav P. deLany returned to the United ates on Jan. 21. A native of South Africa, was ordained by the Georgia-Alabama nod.

Pastor Richard M. Hollinger of Columbus is the new synodical Luther League dvisor. He succeeds Pastor Raymond E. avis of Montgomery, Ala., who joined the LCA Board of Parish Education staff.

OUTH CAROLINA

ynod's 1959 Benevolence eceipts Top Every Quota

By WYNNE C. BOLIEK

Columbia, S. C.—The *"Plus"* sign prevails in the South Carolina Synod, according to a report on contributions for the past year. It went over the top on ULCA apportionment (101 per cent) and all institutional quotas. The Children's Home, Salem, S. C., leads the list with a total of 118 per cent. Now the stewardship committee is rounding pastors and congregations a new year is already underway. This is no time to relax efforts.

Seminary Starts Three Buildings

The expansion program at Southern Seminary has moved another step forward. On Jan. 6 a special ground-breaking service was held. The program was led by Dr. John Yost, president. Dr. Glenn R. Frye, outstanding surgeon and layman of Hickory, N. C., spoke.

Three buildings are now under construction. These are: administration building, student union building, and an eight-unit apartment building. Completion is expected by the beginning of the fall term.

Pastor L. Boyd Hamm honors J. H. McCartha, treasurer of Wittenberg Church, Leesville, S. C.

Dedication of the new church building for the Church of the Incarnation, Columbia, Dr. George E. Meetze, pastor, was held Jan. 3. The sermon was by Dr. Karl W. Kinard, president of the synod.

J. H. McCartha, veteran layman of Wittenberg Church, Leesville, was honored recently in recognition of his service as treasurer of the church for 40 years, and treasurer of the Sunday school for 52 years.

Greenville Church Backs Missionary

Trinity Church, Greenville, begins its second half-century by reaching out to support foreign mission work. The congregation and the Sunday school will each carry one unit toward salary of a missionary. The pastor of Trinity Church is Dr. Wynne C. Boliek.

For Trinity, 1960 marks the third year in a regular schedule of telecast services. Four additional services will be added this year. The schedule is for all fifth Sundays in the year, Jan. 31, May 29, July 31, Oct. 30, all at 11:15 A.M. Also Christmas Eve from 11:05 P.M. to 12 midnight. Added this year will be the four Sundays in April, including Palm Sunday and Easter services.

KENTUCKY-TENNESSEE

Louisville Church Judged Fine Architecture Example

By JAMES R. LING

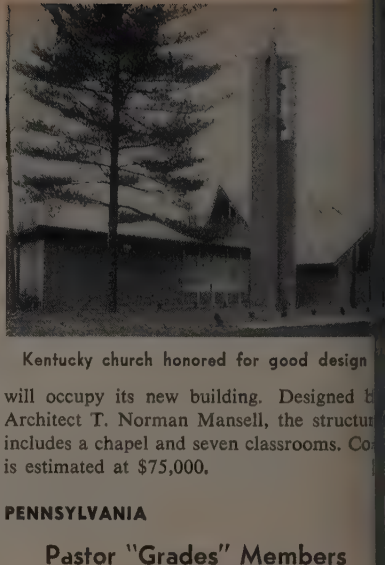
LOUISVILLE — Christ Church, Louisville, has been selected as one of the top Kentucky examples of good architecture in the first annual honor-awards program of the West Kentucky Chapter, American Institute of Architects. A Louisville architectural firm, McCullough and Bickel, won the first-honor award. Judging took place recently in Detroit, Michigan.

A prayer garden, designed to flood the corridor with natural light, and to create a religious atmosphere in the education wing, is one of the most outstanding features. An outside gate has been provided for members who wish to enter the garden during the week for meditation.

The Rev. Charles L. Irwin is pastor of the congregation.

BETHANY CHURCH, Memphis, Tenn., soon will occupy its new building. Designed b Architect T. Norman Mansell, the structu includes a chapel and seven classrooms. Co is estimated at $75,000.

Synod President Busch, Pastor Fritz break ground for Bethany Church, Memphis, Tenn.



Kentucky church honored for good design

PENNSYLVANIA

Pastor "Grades" Members

MEDIA, PA.—Reformation Church is ex perimenting with noon luncheon meetin of its ULCM. At least 40 members are re tired, on shift work, or are able to leav their businesses for a noon meeting.

Pastor Robert E. Anderson is also experi menting with giving "grades" to members a a teacher does to students. Each person "grade" is the pastor's secret unless th member asks to be given his verbal "repor card." The grade is based on attendanc communing, and stewardship of time an talent as well as money. The pastor stresse that members who give generously but se dom attend services are not given A's.

Parsonage Debt Retired

ESSINGTON, PA.—In February, 1954, Tin cum Memorial Church entered into a 1 year mortgage for a $30,000 parsonage. La Dec. 6 the mortgage was burned after onl five years and 10 months. Pastor Donal L. Rhoads, Lay President Richard V. Ed wards and Arthur Yanke helped apply th match in the mortgage-burning ceremon

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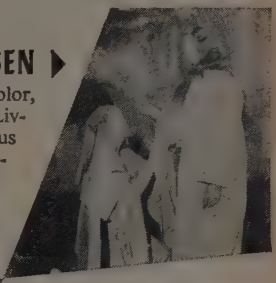

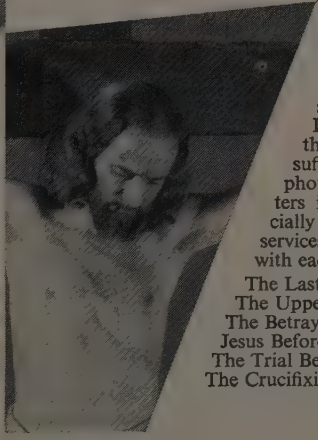

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PA.: PHILADELPHIA . . .

Huntingdon Valley Church Starts Building Program

By CARL W. WEBER

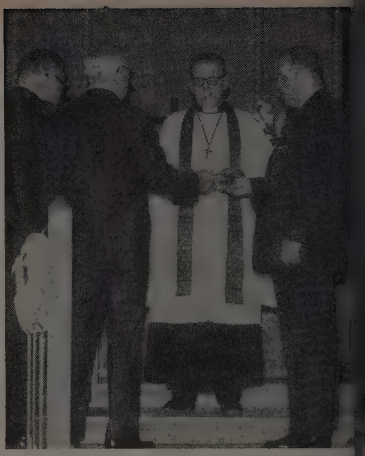
PHILADELPHIA—Just three years after organization, Gloria Dei congregation of Huntingdon Valley is building a fellowship hall and educational building, first units of their future church plant.

Ground was broken last Nov. 15 with Pastor Ernst G. Schmidt officiating. The Rev. Theodore L. Fischer, dean of the Northeast Philadelphia District Pennsylvania Ministerium, preached. The congregation has grown to about 265 members, with 180 in the Sunday school.

LUTHERAN SOCIAL MISSION SOCIETY held membership enrollment dinners Jan. 28 at Temple Church, Havertown, and Feb. 2 at St. John's Church, Melrose Park.

HOLY SPIRIT CHURCH, Mayfair, observed its 20th anniversary Dec. 27 by burning the mortgage. A new building is being plan

PRINCE OF PEACE CHURCH, Lawn burned a mortgage Dec. 27 to mark the



Pastor R. D. Bergman and officers of ch mark end of debt on building at Holy S

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rl Garrett, Pastor Kretschmer, Dr. Cooper
d Ray Todd burn Prince of Peace mortgage

a $15,000 debt for air conditioning and
ovations. Dr. Charles M. Cooper, synod
sident, spoke.

T. JOHN'S CHURCH, Overbrook, sent evan-
sm teams to visit about 100 homes
ing the week of Jan. 17.

MPUS

pansion at Gettysburg

GETTYSBURG, PA.—New building expan-
plans for Gettysburg College were an-
nced by President Willard S. Paul.
he present library will be extended with
h and west wings. A science building
be erected on the west portion of the
pus, and one-half of a proposed physical
cation building will be built at the north
of the campus.
n increase of $100 per year in the com-
ensive fee was approved.

hlenberg Raises Fees

LLENTOWN, PA.—Muhlenberg College's
prehensive fee will be increased $90 be-
ing next September. Cost of meals at
college commons will be increased by
for the year.
ising costs of operation were cited by
President J. Conrad Seegers as reasons for the increases. The instructional budget, largest single item, has more than doubled in the past eight years and will rise to $630,000 in 1960-61, he said.

Hartwick Adds Courses

ONEONTA, N. Y.—A major in philosophy will be added to the Hartwick College curriculum in 1960-61. Additional courses will be introduced to provide the necessary number of credit hours.

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Dr. Elmer W. Harner
Pastor

Synod Meets Benevolence And World Action Goals

FAIRMONT, W. VA. — The West Virginia Synod exceeded both its 1959 ULCA apportionment and LWA quota. Treasurer H. L. Shelhamer reports that 112 per cent of the minimum goal was received for LWA 103 per cent was paid on regular be olence. Several mission congregations Edgwood Church, Wheeling, were lea in second-mile giving.

Developer Called for Beckley

MOST RECENT developments in mis work on this territory are at Beckley Southwest Charleston. The Rev. Charle Delaney, Jr., has accepted the call of Board of American Missions to be the sion developer in Beckley. The Rev. J Heller, pastor of Grace Church, St. Alb continues to serve as the developer Charleston.

GOOD SHEPHERD congregation, New M tinsville, the Rev. Milo W. Gerberding, tor, voted to purchase a site for its prop church building.

HOLY TRINITY, Newburg, has united St. Paul's, Grafton, to become one pa and called the Rev. Manfred K. Bahn as pastor. The former congregation gone off mission status and the parish voted to purchase a new parsonage to located in Grafton.

DR. WILLIAM P. CLINE, pastor eme of St. Mark's, Clarksburg, has taken up dence in Columbia, S. C. He and Pa Harold Hann, Grace Church, Fairm recently returned from the 1959 Luth Foreign Mission Tour to India.

ST. PAUL'S, Aurora, founded in 1787, completed the exterior work on a new ish hall, an addition to the present buil erected in 1890. The early records of congregation were recently translated f German into English and published.

WORK WITH Lutheran students and fac members on the campus of West Virg University, Morgantown, goes steadily ward under the direction of Jerry Rob who is serving a year of internship Pastor Richard Rife. —HAROLD L. H

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Missionaries Come and Go

ARRIVALS

CHICK, LEON E. L. From India, Nov. 21. 274a North Eighth Street, Lehighton, Pa.

ETKEHOELTER, H. W. From India, Nov. 21. 6580 Clanranald Ave., Montreal 29, Quebec, Canada.

LLER, MARGARET D. From Liberia, Dec. 24.

IETSTONE, HAROLD. From Liberia, Nov. 27. 108 Springs Ave., Gettysburg, Pa.

DEPARTURES

RVER, KENNETH. To Liberia, Jan. 4. Lutheran Mission, Monrovia, Liberia.

EINER, DOROTHEA. To Liberia, Feb. 8. Lutheran Mission, Monrovia, Liberia.

LLER, FRANKLIN. To Liberia, Jan. 19. Lutheran Mission, Monrovia, Liberia.

RQUARDT, WILLIAM. To Liberia, Dec. 11. Lutheran Mission, Monrovia, Liberia.

ER, EARL W. To Liberia, Jan. 6. Lutheran Mission, Monrovia, Liberia.

LE, ERIC. To India, Jan. 5. High Clerc School, Kodaikanal, Madurai District, Madras State, India.

NBRECHT, JANET. To Liberia, Jan. 4. Lutheran Mission, Monrovia, Liberia.

LL, D. MURRAY. To Liberia, Nov. 9. Lutheran Mission, Monrovia, Liberia.

ER, RUTH. To Liberia, Jan. 11. Lutheran Mission, Monrovia, Liberia.

CHANGES OF PASTORATE

NORTH CAROLINA

GART, BRADY Y., JR. From Good Shepherd Church, Hickory. To St. Mark's Church, China Grove.

EWALT, JAMES C. From Cedar Grove Church, Vale. To Holy Trinity Church, Leidsville.

NT, GLENN A. From Bethphage Church, Lincolnton. To St. Luke's Church, Bear Poplar.

OHIO

ER, C. LUTHER. From Calvary Church, Springfield. Retirement.

PENNSYLVANIA MINISTERIUM

N, ARTHUR L. From Calvary Church,

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LINN, H. C. From St. John's-Bethesda parish, Louisville, Miss. To Messiah Church, Philadelphia, assistant pastor.

PITTSBURGH

SHAFFER, GEORGE F. From executive secretary and chaplain of Lutheran Service Society of Northern Ohio. To First Church, Pittsburgh, director of pastoral counseling clinic.

TEXAS-LOUISIANA

YONTS, MARTIN L. From Good Shepherd Church, Dallas. To synod secretary of home missions and stewardship.

VIRGINIA

BUMGARNER, ELVIN L., JR. From Our Saviour Church, Johnson City, Tenn. To Blountville parish, Tenn.

WESTERN CANADA

STROTHOTTE, GUENTER. From St. Mark's Church, Karinch, Sask. To Grace Church, Leduc, Alta.

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DECEASED

DR. HIXON T. BOWERSOX, 70, pa emeritus of St. Paul's Church, Cumberl Md., was killed Jan. 16 in an automo accident near Belleville, Kansas. His Donald, was injured in the mishap. Bowersox had been living with Donal Denver, Colo., and both were enrout Cumberland.

Born in Uniontown, Md., Dr. Bowe was a graduate of New Windsor College Gettysburg Seminary. Ordained in 191 served pastorates in Rossville, York Co Pennsylvania; St. James' Church, York; from 1925 to 1956, St. Paul's, Cumberl

Besides his son he is survived by a da ter, Mrs. Kenneth C. Wilson, of La near Cumberland.

The funeral service was conducted 21 in St. Paul's Church by Dr. Harry Baughman, president of Gettysburg S nary, and Pastor John F. Sammel. B was in Hillcrest Burial Park, Cumberl

BART ROSS BRAMMER, 65, of Augusta, Ind., a vice president of the theran Laymen's Movement for Steward died Jan. 17 in Chicago. An active Luth layman for many years, he also was a m ber of the directing committee of the U Lutheran Church Foundation, and a m ber of the board of Wittenberg Univer

He is survived by his wife, Freda. Fun service was conducted Jan. 21 in S Church, New Augusta, by Pastor John Spangler.

MRS. MARY WEADE MARKS, 80, Jan. 16 at her home in Waynesboro, She was the widow of the Rev. Charle Marks, who died in 1926. He served pa ates in Richmond and Waynesboro, Va.

Born in Mt. Crawford, Va., Mrs. M was a daughter of the late Dr. H Charles and Sarah Kiser Weade. She is vived by a daughter, Mrs. Mary E. Ely, a son, Charles A. Marks, of Waynes

ee grandchildren and two great-grand-ldren.

Funeral service was conducted Jan. 19 at ace Lutheran Church, Waynesboro, by Rev. Robert L. Hock. Burial was in St. nes' Lutheran Cemetery, Waynesboro.

DR. NEVIN E. MILLER, retired since 3, died Jan. 17 at the Mary J. Drexel me, Bala-Cynwyd, Pa. He was 93 years

Born near Lowhill, Lehigh County, Penn-vania, Dr. Miller was a graduate of Muh-berg College and Philadelphia Seminary. llowing ordination in 1893 he served as tor of St. John's Church, Phoenixville, until his retirement. He received master arts and doctor of divinity degrees from hlenberg College. Following retirement helped organize Trinity Church, Braden-, Florida, and served as stated supply tor until 1948.

urviving are two daughters, Mrs. Joseph ndle and Mrs. William McCroskey. Fu-al service was conducted Jan. 21 in the xel Home chapel by Dr. G. H. Bechtold the Rev. Robert M. Lamparter. Burial in Cedar Church Cemetery, Cetronia.

MRS. ROSE MUHLENBERG WEST AETH, widow of the Rev. Henry Douglas eth, died in Reading, Pa., Jan. 13. She 100 years old.

Mrs. Spaeth was a daughter of Hiester ry Muhlenberg and Kate Spang Hunter. husband, who died in 1920, served con-gations in Asbury Park, N. J.; Liberty, Y.; Easton, Pa.; Albany, N. Y.; Selins-ve and Williamsport, Pa. He was pro-or of German at Susquehanna Univer-

uneral service was conducted by Dr. nar Knudsen in the chapel of Charles ns Cemetery, where she was buried, on 16.

MRS. CARL SORENSEN, 67, wife of the . Carl Sorensen, retired ULCA pastor, Nov. 26 in Syracuse, Ind. She was a ve of Waterloo, Ontario. She is survived her husband, former pastor of Grace Church, Syracuse; a daughter, Mrs. Mary Roth of Brownsburg, Ind., and two brothers in Canada.

Funeral service was conducted in Grace Church by Dr. Walter M. Wick, president of the Indiana Synod, and Pastor Carl H. Satre. Burial was in the Albion, Ind., cemetery.

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Confederate notes, bonds, stamps, old paper money, letters, documents, papers relating to Confederacy. Charles Affleck, Peyton Street, Winchester, Virginia.

IN CONCLUSION

YEARS AGO I asked Bishop Otto Dibelius if he felt he can be as well informed about world events, living in Berlin, as we in the United States. What I had in mind is that we can read every morning the New York *Times*, certainly the world's best newspaper, and can get airmail editions of such papers as the *Times* of London and others from key cities of the world. Vast news-gathering agencies serve us constantly.

The bishop said he thought he could be better informed in Berlin than we are in America. Since he lives on the border between the western and eastern worlds, he knows of many things happening on both sides. And he is in position to discount the propaganda coloring of news on both sides.

Only a few people would be able to judge where in the world the people are best able to judge what's going on around them. It didn't matter much, in the old days, whether people had prompt and accurate information. Now each nation is so closely tied up with every other nation that we must have the facts—promptly, honestly, clearly reported to us. Our survival as a nation may depend on the accuracy of such knowledge.

YET I HAVE the impression that we aren't getting the full truth about even such a close neighbor as Cuba. Truth is often elusive, although shrewd and experienced reporters are eagerly seeking it. Our big problem is that a majority of American newspapers serve up to their readers such a skimpy menu of reliable facts about world events that most of us are not in position to form dependable conclusions about what is going on.

It's really our fault. A newspaper editor is aware that his readers want six columns on today's most lurid mu but are likely to yawn about the fanta political developments last month in Belgian Congo. The folks who don't r the New York *Times*, Minneapolis T *une*, or the few dozen other Ameri newspapers worth reading, are hopele handicapped in understanding the w around them, but don't seem to minc

Does it greatly matter whether know things? How much does it re concern us as to whether the gross c tal investment of China was twice tha India in 1959? Can't we count on favorite political hero, whoever he r be, to solve our nation's problems in d ing with complicated foreign situatic

That's not democracy, of course, w citizens turn over to experts their resp sibility for governing themselves. G foreign policy develops only in nat where people are intelligent and a When, for example, the important q tion of next year's U.S. foreign aid p gram comes up in Congress before l the big factor in determining the deci will be how fully and clearly the vo back home understand the question.

IN THE long run—and that's onl matter of 20 or 30 years perhaps— destruction of the United States and C ada, and the end of "the American of life" may result merely from our norance or unconcern about world aff While we were busy getting new ligh fixtures put in the living-room, the w situation was changing greatly and were unaware.

It isn't actually a question of how g are our mechanisms of gathering distributing news information. Basic the important thing is whether we re care about how people are getting a and what they are thinking abou other parts of the world. —ELSON RU

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